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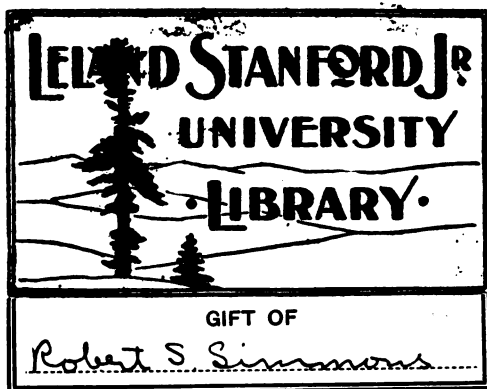
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This Life of my Father is,

Presented to,-

Leland Stanford Jr. University

By- Robert B. Grinnam.

New York City

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A FOUNDATION BUILDER

1942

1943



JAMES B. SIMMONS AT 65

A FOUNDATION BUILDER

Sketches in the Life of
REV. JAMES B. SIMMONS, D.D.

Compiled by
Robert Stuart MacArthur, D.D., LL.D.

PUBLISHED UNDER THE DIRECTION OF THE TRUSTEES
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I

EARLY LIFE

PERHAPS no man in America, if in the world, has been more directly instrumental in the founding of Christian colleges than was the late Rev. James B. Simmons, D.D., of New York. Sketches from his life cannot fail to be interesting to those who favour Christian education and to every lover of humanity and of the Lord Jesus Christ. His active life embraced the last half of the most active of all the centuries, and he not only kept abreast of the rapidly advancing tide, but he was a leader in events that have revolutionized the world. The useful lessons which are to be drawn from such a life should not be lost to the rising generation.

Dr. Simmons was born in Northeast, Dutchess County, New York, of Dutch and Scotch parentage. His great-grandfather,

Peter Simmons, came from Holland in the eighteenth century and settled in Dutchess County. Many of the best people of the State of New York to-day are descended from the early Dutch settlers. The Van Rensselaers, Vanderbilts, Astors, Roosevelts, Rockefellers, and Dutchers are proud to claim Holland as the fatherland of their ancestors.

Many of the most cherished ideas of our American institutions are derived either directly from Holland or have come to us from that country by way of England. Our British ancestors were strangers to religious liberty and freedom of the press until taught these doctrines by William, Prince of Orange, when he came to the English throne. The early Dutch settlers brought with them from Holland the Protestant ideas which they had imbibed there, and they were engrafted into the early institutions of our country. Our present civilization owes more to Holland than many people suppose. The Simmons family, clinging to their ancestral teachings, were industrious and economical, with a dogged tenacity in what they be-

lieved to be right, and these qualities are marked characteristics of this family, scattered as it is over the greater part of this country.

Nicholas Simmons, the grandfather of the subject of this sketch, was born in Dutchess County, and led an industrious life until his death in 1840. His wife's maiden name was Christina Snyder, a woman of marked cheerfulness, wisdom, and industry. William Simmons, the father of James B., was born in Pine Plains, Dutchess County, in 1787, and grew to manhood there, and engaged in farming in the town of Northeast until 1818, when he moved to Columbia County, where he lived for five years. He was married to Clarissa Roe, a lady of Scotch and English descent, whose parents were Silas and Mercy (Hervey) Roe, and it was at the old Roe homestead in Northeast that James B., the youngest of five children, was born. He had two brothers, Hervey Roe, and Edward W., and two sisters, Julia and Amanda. His father was a successful farmer, and held various official positions in his county. He was a soldier in

the very first time he saw her in the town & was so much attracted to her. The mother of James B. was a woman of the same kind and she was so much attracted to her in the family of her father that she was anxious to marry her mother's daughter. She was a very pretty woman and a woman of a lot of talent and was a little less than the average size. Thus Dr. Simmons was attracted to her both in all earthly feelings and in a good mother's guiding heart and parental love.

A kind woman in the neighbourhood, Mrs. Lovings cared for the numerous boys who had been married a second time and as through her life Mrs. Lovings loved him and prayed for him as if he had been her own son. James worked on his father's farm and attended school at intervals until his fifteenth year. Expelled from home at that early age, he went out into the world courageously and joyfully to make his way as best he might. He was determined to have an "education," as he expressed it to his mother, who corrected him by saying, "Education, my child," and he began working on



BIRTHPLACE OF JAMES B. SIMMONS

SECRET

the farm for his uncle at six dollars per month, and saved up his scanty earnings.

His brother Edward was teaching a classical school at Sheffield, Mass., and he took James B. into his school and prepared him for college, supplementing the boy's earnings with an advance of money for his expenses till he finished his academic course; these advances were faithfully repaid. Edward not only did this, but admonished him as a father, helped him when in trouble, guided him in counsel, and above all led him savingly to Christ. Edward, who was eleven years his senior, has long been a prominent merchant and lawyer in his native town; has held various positions of trust in his county, and for sixty-six years has been a member of a Baptist church. The two brothers were greatly attached to each other all their lives and for the best of reasons.

The habits of industry and economy, inherited from his ancestors and enforced by an early life of poverty, were practised through life by Dr. Simmons, and greatly aided him in accomplishing a large work for the Lord's cause by his labours and his means.

Although Dr. Simmons's father and mother were church members, the son became sceptical at an early age and was determined that he would not be a Christian. While living with his brother and going to school, an evangelist by the name of Crandall came into the neighbourhood and began a meeting in the Baptist church at Northeast. The brother said to James, "You had better go with me to church tonight and hear the new man preach." "No," says James, "my lessons are difficult and I do not care to go." The next night the same invitation was given, but the third night the brother insisted that he should go to church, offering to excuse him from the lessons. "I went," said James, "and it appeared that the preacher aimed his sermon directly at me. I was offended at first, because I thought that my brother had told the minister about me, and I was determined to upbraid him for it when we reached the house. The minister continued with his pointed appeals, and long before he concluded the sermon, I was subdued and weeping. I felt as if hell was gaping beneath

me. I thought there was no sinner so bad as I, and in great distress I began to read the Bible. Before this I could not bear the Bible, and though my father had offered me ten dollars to read the Book through, I would not do it. The meetings continued, and one day as I was walking along the road I realized that Christ was a great and loving Saviour, and I accepted him as my Redeemer, and immediately sweet peace filled my soul. I was baptized into the fellowship of the old Northeast Baptist church by Rev. John LaGrange, the pastor, and immediately had a desire to tell others of this great salvation. I worked some time on the farm, taught school, and all the time kept up my studies and worked in the prayer meetings where I chanced to be. I did not tell any one of my impressions of duty to preach the Gospel; in fact, I was not fully settled in my own mind on the subject. I felt that the work was too great and sacred for one so young, so ignorant, and so inexperienced as I. Once Abner Brown, who kept the boarding-house of my brother's academy, asked the different boys at table

what they were going to be when they grew up. One said he would be a sailor; another a merchant; another a lawyer, and so on. Then turning to me he said, 'And what will you be, James, a preacher?' I blushed and said that I did not know what I should do, but would wait till the time came to decide. I did not then know that any one had thought of me in connection with the ministry. The good man said, 'Well, James, you go on and educate yourself, and then the Lord will put you at such work as he wants you to do.'"

"In the summer of 1846 I joined the preparatory department of what was then Madison University at Hamilton, N. Y., now Colgate University."

Dr. Simmons spent three years in thoroughly preparing himself for the college course, and entered the Freshman class of the University at the beginning of the session of 1847. Though poor in this world's goods, he was determined to make the most possible out of the gifts with which God had blessed him.

II

STUDENT LIFE

COLLEGE life fifty years ago was a very different thing from what it is to-day. Endowments were small, and revenues were scanty, and college professors, as a rule, led lives of self-sacrifice. There were no John D. Rockefellers, George Peabodys, and James B. Colgates to give millions properly to equip colleges for work. The facilities were poor and meagre compared with the advantages of the present day. Our country lad began his college course without money or wealthy patron, knowing that he must rely on industry, economy, and constant application if he succeeded in obtaining a collegiate education. The four years' course seemed to him almost a lifetime to spend in study, especially as he had struggled along for several years already to prepare for college. He had been taught in

early life that if you wish to fell a tree, it pays to take time to sharpen the axe before beginning work, and he applied this teaching to the great work of life, and felt that his axe needed much grinding before he was ready to begin a task that would take him a lifetime to complete, and during which there would be no opportunity to correct initial mistakes.

He entered the Freshman class in the summer of 1847, and soon took a good stand in the class, through indefatigable labour. It was the usual humdrum life of a college boy, and with odd jobs of work mornings and evenings and on Saturdays, he eked out his slender means. He rose Sophomore at the beginning of the next session, and pursued the course to half advanced, when the fame of Brown University, located at Providence, R. I., reached his ears. Dr. Francis Wayland, the president, was regarded as the ablest college man in the land, and students from all over the country, as far south as Georgia and South Carolina, were flocking to Brown. A young Carolinian had graduated a few years before who soon became

famous in his native State, and subsequently was known all over the United States as Dr. J. P. Boyce, the leader of the Southern Baptist hosts in the work of higher education. In the same class with Boyce was John Hill Luther, who as minister, editor, and college professor and president was beloved west of the Mississippi River from Missouri to Texas.

Young Simmons could not resist the inclination to avail himself of the great abilities of Dr. Wayland as a teacher, and with his beloved classmate, Robert J. Willingham, of South Carolina, set out from Hamilton for New York. He had never been in a great city, and was afraid lest he should be robbed of his trunk and books. Landing from a boat on North River, he and his companion agreed that it was best not to risk their baggage out of their sight, and so they hired a man with a hand barrow to wheel it across to a steamboat bound for Providence by way of Stonington,—and they accompanied him on foot. Their idea was that if he attempted to escape with their trunks, they could manage him, as they were two

to him. This is a characteristic of character in the student of vast intellect and caution, thus illustrating itself in his early day.

The young man arrived shortly at Providence and enrolled in Brown University. The librarian could not tell them, but advised him "Does anybody here know where Brown's 'Universals' are?" Another librarian gave him directions to "Brown's 'Universals'" and after wandering around, lost occasionally in the darkness of the early morning, they found at last the college grounds and were welcomed to its halls.

Young Simmons paid one dollar a month rent for his room and bought and prepared his own food. He says, "I ate principally, bread and milk, indulging myself in meat only twice a week. I had a bowl and fork, and would stick the fork in a piece of bread and dip it in the milk, withdrawing it quickly, lest it should absorb too much milk, for I had to be economical. My expense for provisions did not exceed \$1.12 per week." The bowl and fork which he used are still preserved in the museum of Simmons College in Texas, as an inspiration to

poor boys who must struggle to educate themselves.

He had been licensed by his church at home to preach, and it was understood that he was preparing himself to enter upon



Bowl and Fork

mission work, either in the West or in a foreign land. He once related an amusing anecdote of himself when at home on a vacation, for Dr. Simmons enjoyed a good story even at his own expense. "During vacation, I was invited to preach at my old home church, and of course the whole community turned out to hear the home boy who had been to college. A day or two after, I met 'Aunt Harriet,' as she was called, an old maid who rendered herself generally useful in the community, of uncommon good hard sense, very pious and beloved and respected

by all. She said to me, 'James, Elder Gates speaks very well of your sermon Sunday.' (Elder Gates was a superannuated minister who lived in the neighbourhood.) 'He says the sermon was sound in doctrine, well worded, and well delivered, and I was glad to hear him praise it so, but if I were in your place, I would not think too much of what Elder Gates says. You know he is an old man, in his second childhood, and hard of hearing, and they think he has softening of the brain, and besides, you yourself know that Elder Gates never was a good judge of preaching anyway.' She wanted to encourage me, and yet she did not wish me to become too much puffed up."

Dr. Simmons used to tell, in speaking of his college days, of a time when President Wayland called him to book about being tardy in coming to recitation. The time of the recitation had been changed, and he was late. The President asked his reasons for his tardiness, and he replied that he had forgotten about the change, and was shaving when the bell rang. "At what time of day do you shave, Simmons?" asked Dr. Way-

land. "No particular time, sir, but when I think my face needs it." "And do you use hot or cold water?" "Warm water, sir, because it softens the beard." "Let me tell you two things: always classify your shaving with your toilet, and attend to it first thing in the morning. Always use cold water or you will never be a free man. Suppose you should settle as pastor and should be sent for quickly for some pastoral duty. Do you not see that if you should have to heat up water and shave before you could go, it would cause great delay? No, sir, be a free man, classify your shaving with your toilet, and always use cold water." These words became a saying on the college campus, and the lesson in system in small things was beneficial to others besides young Simmons.

In 1851 Dr. Simmons graduated in a class of thirty-one, among whom were many men who afterwards became distinguished. He did not take an honour, but was reckoned one of the upper third in the class. Among his classmates were Dr. Bates of Pennsylvania; Hon. John S. Brayton, LL.D., of Fall River,

Mass; W. J. Morecock, a distinguished education in Georgia; J. O. A. Clark, D.D., LL.D., perhaps, next to Bishop Pierce, the next distinguished Methodist minister in Georgia of his day; Warren Randolph, D.D., of Kiddle Island, the lifelong friend of Dr. Simmons and his successor in the pastorate of the First Baptist church, Indianapolis, and of the Fifth church in Philadelphia, also; and Professor J. L. Diman, who held a chair in Brown University for many years.

Dr. Simmons was advised against taking a theological course, and applied to the American Baptist Home Mission Society for an appointment in the West. In the meantime, he was a captive to the wiles of Cupid, and was married to Miss Mary Eliza Stevens, a most excellent woman of Providence, who was ready to go with him to the West as a missionary's wife, and of whom a fuller account will be given in a subsequent chapter.

Dr. Benjamin M. Hill, the wise secretary of the Home Mission Society, wrote him advising a full theological course before he went West. Dr. Hill said that there was not

so much lack of quantity as of quality. "The brightest and most enterprising of our citizens go West; if you would succeed there, you will need all the preparation you can acquire."

What a mistake some boards make when they think that almost any kind of a man will do to send to a western mission field! An inferior man may get along in a staid old church in a community of fixed habits, but in a new, enterprising, crystallizing community, nothing short of the best can succeed. Others seconded Dr. Hill's advice, and young Simmons, after consulting with his young wife, decided to take a full Seminary course. She turned in some money that her father had given her to set up in housekeeping, and an unexpected event happened which made it possible for him to add enough means to give him a full three years' course in theology.

One of his early schoolmates, E. W. Clark, declined to go to college, and said he would go into business and get rich. He became the brother-in-law of Edward W. Simmons, and began business and succeeded rapidly,

but he was arrested by the Spirit of God, and impressed with his duty to preach the Gospel. About the time young Simmons was deciding the question of a theological course, young Clark appeared in Rhode Island to begin a course in Brown, and called on Simmons, the friend of his boyhood. Young Clark said to young Simmons, "Go ahead with your course, and draw on me for what money you need." Simmons and his wife at once went to Rochester where she took the same course with him, working side by side. Young Clark afterwards became the missionary who, with his wife, has made famous the work in the Naga Hills, Assam.

After a year at Rochester, Dr. Simmons went to Andover and spent a year under the famous Dr. Edward A. Park. He completed his course, however, at Newton Theological Institution, near Boston. His wife accompanied him at each place, and shared his studies. He afterward repaid Dr. Clark for the money advanced, both principal and interest, and made him a present besides.

He was soon ordained to the ministry,

and called to the Third church, Providence, R. I., and entered upon the duties of pastor at a salary of one thousand dollars a year. What a lesson to young men! Here is a poor country boy, struggling for nine long years to fit himself for the great duties of life, supporting himself at times by the labour of his hands, at times borrowing money and afterwards earning and repaying it, yet with commendable courage and undaunted perseverance continuing the even tenor of his way until he had prepared for college, graduated at Brown, and completed a full theological course, and was ready to begin life's career splendidly equipped for the work. Where there is a will there is a way. What this young man did, any other young man can do who has grit, grace, and sanctified common sense.

III

MARRIED LIFE

WHILE Dr. Simmons was a student at Brown, he met Miss Mary Eliza Stevens, a young Quakeress who was interested in Bible investigation, and as the student aided her in an investigation which resulted in her joining the Baptist church, they two became warm friends, and it was but a step from friendship to a stronger passion. Shortly after his graduation the young couple were united in marriage by Dr. Francis Wayland, on October 28, 1851, both expecting to go West as missionaries.

Mrs. Simmons was the daughter of Robert and Deborah Stevens, who were themselves natives of Rhode Island, and well-to-do Quakers. Her grandfather was a Quaker and a sea captain. In those days the captain of a ship was generally part owner, and Captain Cook acquired a competency in his



JAMES B. SIMMONS AT MARRIAGE

2000

chosen vocation. Mary Eliza was given as good advantages as the country afforded to women at that time for mental culture, and on her graduation with distinction at the Quaker College near Providence, she was offered a position as a teacher, and for a few years won golden opinions as an instructor of youth. She was bright intellectually, deeply pious, and strictly conscientious, so it is not surprising that, after her investigation of the Bible had led her to embrace Baptist views, she should follow her convictions by a change in her church relations.

After her marriage, her thorough course in the Seminary with her husband, taking as she did the Hebrew and the Greek, placed her perhaps among the best educated women of her day. It was manifest in after life that there was no mistake made in this marriage, for Mrs. Simmons graced every position to which she was called as the wife of her distinguished husband. She was the right hand of his power in his work as pastor and as secretary of our great Societies, and stood cheerfully by his side in all his benevolent work.

One child was born to them, Robert Stevens Simmons, in Providence, R. I., December 9, 1854, and this boy was carefully trained by both father and mother, as those who must give an account. After a literary course, he graduated in the Homeopathic Medical College in New York, and made a tour of Europe, and settled down to practise his profession. He is quiet in manner, but well read, and shares largely in his father's benevolent views. Books are his fad, and he spends much of his income on his own library, which is one of the choicest private libraries in New York, and in giving rare and useful books to the college in Texas which bears the family name. His generosity is bounded only by his income.

After forty-three years spent in working together for the uplifting of humanity, in the year 1894 Mrs. Simmons's health became frail. Change of place and the best medical skill were unavailing, and on September 24, she was called to a life above. She passed away as peacefully and gently as a child going to sleep in its mother's arms.

The funeral services were conducted by

Dr. R. S. MacArthur, and the body was laid to rest in the Quaker graveyard near Providence, the home of her childhood. Her grief-stricken husband with a sad heart turned away to face the duties of life alone.

Some extracts from the hundreds of letters of condolence which poured in from every quarter of the globe—for this “elect lady” was known around the world—are here given.

Rev. Thomas Armitage, D.D., LL.D., for forty years pastor of the Fifth Avenue Baptist church, writes:

“Dr. James B. Simmons has met with the greatest affliction, in the death of his wife, that has ever overtaken him; an affliction which only his own soul can feel in all the ‘bitterness of grief.’ I have met with but few ‘elect ladies’ whose sound sense and Christliness exceeded those great attributes in Mrs. Mary E. Simmons. The root sense of the word ‘wife’ is ‘weaver,’ because she presided at the loom—making raiment for the family, long before factories for silk, cotton, and linen, were thought of at all. In cases like that of Mrs. Simmons, the hand-maid of the Lord spent her life in weaving high

and broad character in all its strength and beauty of warp and woof. She helped to make the noble character of Dr. Simmons. Her grace delighted him, and her discretion strengthened him, at every step of their married life. To him her light was like that of the sun by day and of the stars by night. And now, that her untiring hand and faithful heart have done their work, her life will beat on and on, ever fresh and beautiful in each one of her household. Let my precious brother bear up and carry his burden manfully. She never wove one black thread into the texture of his days; therefore let him be grateful that God ever gave him such a wife."

Dr. O. C. Pope, of Texas, who had spent months in Dr. Simmons's home, wrote:

"I saw in *The Inquirer*, Dr. MacArthur's beautiful tribute to the lovely character of Mrs. Simmons. She will always occupy an exalted place in the memory of myself and my wife. She was certainly an extraordinary woman. May God comfort and bless her sorrowing household."

Rev. J. B. Lemon, of Connecticut, wrote:

"I was away from home and did not learn of the death of Mrs. Simmons until last night. I am only as a child to Dr. Simmons, but I do want to extend him my hand, and say with the tens of thousands who know and love him, that he has my prayers and sympathies in this hour of his sore bereavement."

Rev. W. C. Bitting, D.D., pastor of Mt. Morris Baptist church, New York City, said:

"Dr. Simmons has lost a noble wife. Her ways were all the time full of beauty and grace. I deeply sympathize with him. What a joy it is to believe the words of Christ about our dear ones who are absent from the body, but present with the Lord."

Rev. Henry G. Weston, LL.D., president of Crozer Theological Seminary, wrote:

"Few men have been blessed with such a wife as the Lord gave to Dr. J. B. Simmons; and how much she entered into his life and became a part of his very being was evident to every one. In her death he lost a part of his very self."

Rev. Dr. Henry L. Wayland, son of the president under whom Dr. Simmons was graduated, and for years editor of the *National Baptist*, of Philadelphia, and on the staff of *The Examiner*, of New York, wrote:

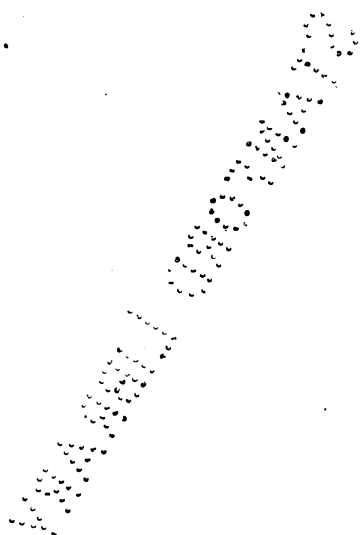
"I cannot tell how shocked and grieved I was to learn of the sad and irreparable loss Dr. Simmons has sustained in the death of his wife. As a family we all esteemed her as a truly Christian woman. I always felt when I was in Dr. Simmons's home, that God had given him the greatest blessing that one can enjoy on earth, a loving, wise, noble, congenial wife."

Rev. George M. Stone, D.D., of Hartford, Conn., sent the following:

"I have only just now learned of the death of the beloved wife of Dr. Simmons, whom I remember with such vivid and pleasant interest. I cherish a very high estimate of her qualities both mental and spiritual. Indeed I felt that her cheerfulness last summer at Saratoga was really heroic, considering the suppression of natural suffering which it involved. Well, the 'Summer



MARY E. SIMMONS AT MARRIAGE



Land ' with its springs of pure joy, and its visions of the King, is better than scenes below. But I am aware, that the vanishing from his side of one so genial and gifted, makes a vacancy for our brother beloved in the Lord, never to be filled until he passes to the final reunion with her."

The following is from Dr. Joseph F. Elder, who, for years, was on the Home Mission Board when Dr. Simmons was secretary:

"The sad announcement in this morning's paper, of the death of your wife yesterday, draws my heart to you in sincere sympathy. I have known you both long enough to mark the fondness and unity of your married life, and to realize how utterly lost and lonely this bereavement leaves you. But she will not pass altogether out of your life. The tender associations and the hallowed influence of all these years that you have spent together, will leave an after glow of radiance, that will make the night of your sorrow less somber. And this twilight of your parting hour may blend with the dawning light of a happy meeting, till you will scarcely realize how dark the night of

your separation might have been. May the cup of consolation which you have so often prepared for others, be filled to overflowing for you by him who is the Father of mercies and the God of all comfort."

Mrs. Simmons was president, and vice-president, of different missionary organizations. She was also philanthropic in spirit, as well as missionary. For example, she was vice-president of the Indian Association, which has done so much to ameliorate the condition of the Red men. She was a member of the Baptist Home for the Aged in the city of New York. And that board, in a touching letter of condolence, said:

"Many of us recall her devotion and faithful service, not only in this good cause, but in many other branches of Christian work. The ornament of a meek and quiet spirit was hers, which in the sight of God is of great price. And so there is administered unto her an abundant entrance into his Kingdom."

Mr. and Mrs. John D. Rockefeller, the warm personal friends of Mrs. Simmons, wrote:

"We desire to renew our assurances of sympathy for you and yours in the time of great affliction. Mrs. Simmons will be remembered by a host of friends, and her works will continue to bless the world for long years to come.

"Permit us to express our best wishes for the success of the College work, and believe it will be the means of accomplishing great good."

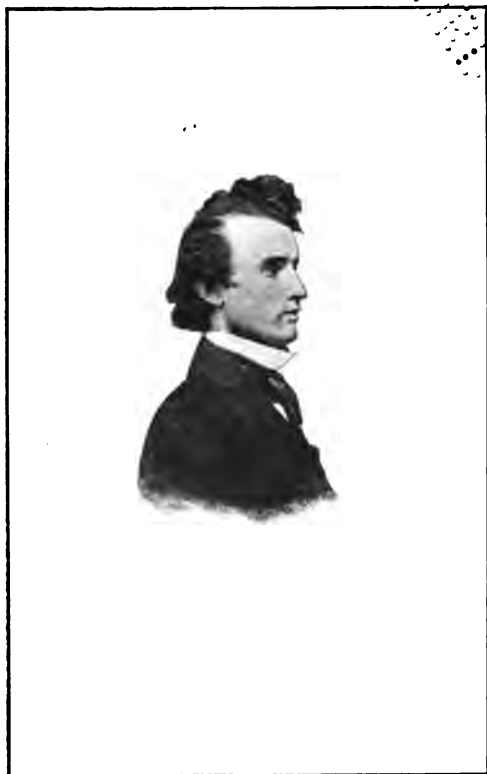
No man knows a woman as her husband does, and here is an extract from a private letter of Dr. Simmons to his brother Edward, which is only a just tribute to his devoted wife:

"For the first time since I buried her precious remains, nearly twenty-one months ago, I have visited her grave. It is in a charming spot, close by her father and mother and grandfather and grandmother. By her side a space is left for me. The thought of rest, peaceful, and eternal, begins to seem pleasant.

"Aside from my eternal well-being in Christ,—of which I am not here speaking,—the gift of God to me of Mary E. Stevens to be my wife, crowns all the rest. Nobody

knows, nobody can know, the value she was to me. So good, so wise, so patient, so cheerful, so hopeful, so genial towards all around her, so gifted and gracious in a thousand ways, for every day of our married life she was an untold blessing in my household, and in my public life as well. Her woman's quick intuition, her rare practical judgment, and her gracious qualities of mind and heart, made her an invaluable counsellor. Over and over again all along during the forty-three years we lived so joyfully together, it was my habit to lay before her practical and intricate problems which had perplexed me in my thinking for days and perhaps weeks or even months, and she would solve them in a moment, right off-hand. It was marvellous! Sometimes I would deem the matter so weighty and important as to ask her to take time before giving me her opinion. Almost always she would reply, 'My mind is already made up.' And I can scarcely remember an instance in which her conclusions were not unerring.

"So far as my public life was concerned, there was never a moment in which she failed to fill her place by my side splendidly. Many distinguished men visited our home and sat at our table. And it was the universal



JAMES B. SIMMONS, AT 26 YEARS OF AGE

SECRET

verdict that she presided gracefully and entertained her guests elegantly. It was marvellous with what lady-like dignity and ease and naturalness she met all the requirements of occasions like these. Indeed with all classes, from the highest and most famous to the humblest and most obscure, she was equally at home, and equally pleasing and companionable and attractive. She was introduced personally to two of the Presidents of the United States, one in Washington and one at Saratoga, and also to other men quite as eminent as they, and she conversed with them as sensibly and cordially, and with as straightforward readiness and good taste as with the humblest in our mission work among the poor. All classes were attracted to her. She was greatly admired, and greatly beloved by all classes. Only recently, on the street, I have met two persons who knew her and who spoke of her with enthusiasm. One of her seamstresses, on hearing of her death, burst into tears and exclaimed, 'Well! she was the best woman I ever worked for!' More than a hundred letters of condolence,—perhaps nearer two hundred,—have come to me concerning her death. They came from all over the United States, from Mexico, from Canada, from Great Britain, from Europe,

Asia, and Africa, and even from the 'islands of the sea.'

"The memorial service they held over her death, two thousand miles away, down in Abilene, Texas, and the polished marble tablet that those strangers who never saw her face erected in the College down there that bears our family name, show the power that her character is wielding."

IV

LIFE AS PASTOR

WHILE Dr. Simmons was yet a student at Newton, he was invited by the Third Baptist church, in Providence, R. I., to become its pastor, and he accepted and entered upon his labours in the summer of 1854. His classmate and lifelong friend, Dr. Warren Randolph, assisted in his ordination, and his old instructor, Dr. Francis Wayland, offered the ordaining prayer.

Dr. Randolph said:

“When J. B. Simmons entered the Sophomore class of Brown University I was there to greet him as classmate, and as one like him, looking forward to the Baptist ministry. A fellow feeling at once sprang up between us, and the work to which we were both looking forward, engaged our attention. During the latter part of the college course we were drawn still nearer together by being,

with two other collegians, frequent visitors in the pleasant home circle where my friend Simmons found that 'most precious wife,' who was his helper and his joy for more than forty of the following years."

Dr. Randolph extended the hand of fellowship to Dr. Simmons on behalf of the council, and made a most touching address, referring to their early struggles together to obtain an education, and the strange coincidence by which they both became pastors in the same city in New England, though neither of them was a native of that section. Of his pastorate in Providence, Dr. Randolph later said:

"Introduced thus, into the pastorate of the Third Baptist church, of Providence, R. I., James B. Simmons soon made his influence felt, not only in that church, but in the city and throughout the State. The church had long been one of the most active in personal religious work of all the churches in the city. In the new pastor they found an energetic leader. If his earnestness and zeal sometimes outran the church, yet as a whole they rejoiced in his leadership, and

had, under his vigorous leadership, a greatly quickened life. He was too far advanced in his ideas and methods to gain the heartiest approval and co-operation of all his members, but he commended himself 'to every man's conscience in the sight of God.' In this first pastorate he gained for himself the name of a 'reformer,' and though some of the reforms which he advocated have not yet been brought about, he made for himself a place in the Providence ministry, which is held in honour to this day."

In his Providence church Dr. Simmons found a man of some reputation and high political position who often spoke unhand-somely of young preachers. On one occasion when he had been particularly severe and offensive, Dr. Simmons cornered him at the close of the meeting and asked him to give particulars or else retract his unjust and unkind utterances. The man (I think) was Lieutenant-Governor Thurston, but of this I am not quite sure. He indignantly resented the attempt of Dr. Simmons to secure a retraction of the offensive remarks, and gave him to understand that apologies or explanations even were jobs he

never undertook. Kindly, but emphatically, Dr. Simmons insisted on retraction. He asked it, not for himself as a young minister, but for the brotherhood that had been assailed. One week was given the offender to take back what had been said. The transgressor was not on hand at the next meeting. The pastor followed him up, and before a month was over the brother made a full, fair, candid acknowledgment before the church, to the amazement of those who knew him best.

It was in this pastorate that Dr. Simmons began the work of tract distribution, for which he was ever afterwards noted in all the different positions which he filled. He rarely ever wrote a letter that he did not tuck a tract of some kind into it. He began in this manner: He asked the church to give him a hundred dollars with which to purchase good books and tracts for distribution among the people. This request was somewhat startling in a staid church in a New England city, by so young a man. After some discussion, a brother named Stephen



ROBERT S. SIMMONS AT 30

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G. Mason, arose and said he would furnish the hundred dollars if the pastor would furnish the missionaries to do the work of distribution. His proposition was accepted, and the young pastor organized all the members, who would volunteer, into a body of mission workers to distribute the tracts and accompany them with words of warning and counsel. The consequence was a general awakening of the church and congregation to greater Christian activity.

Years after, Dr. Simmons met Mr. Mason and said to him, "You cheated me in that trade you made with me in Providence. I had much the hardest end of the bargain." "Yes," said Mason, "I knew at the time that I had the easiest task, but neither of us ought to complain, as great good resulted from the work."

In 1857 Dr. Simmons was called by the First Baptist church, Indianapolis, Ind., then regarded as "away out West." After much prayer and visiting the field, he accepted. Again we quote from Dr. Randolph, who afterwards became pastor of the same church:

“Though his place was changed, his power was not lost. The Baptist cause in the great State of Indiana was not, at that day, in a prosperous condition. Fever and ague was then the scourge of many sections of the State, and the religious life was languid. The church to which Mr. Simmons was called was in the centre of the city, and the city itself was the moral, the political, and the geographical centre of the State. It was not the existing power of the church, but its possibilities and prospective usefulness that drew the new pastor to it. He saw the great work needed in the interests of Christian education and of religion, and into this work he threw himself with all the ardour of his nature. He had more to contend with here than he had previously encountered. In New England he had come in contact with men quite as radical as himself. In Indiana he was surrounded with an atmosphere of Bourbon conservatism. His bold championship of what he believed to be the will of God and for the highest interests of humanity awakened the wrath of ‘those who were without,’ who were ready to ‘gnash on him with their teeth.’ As a result, while he suffered no personal injury, the house of worship in which he preached was burned. Proof that enraged enemies

fired it was perhaps never established. But 'lewd fellows of the baser sort' greatly disliked and openly denounced the radical anti-slavery doctrine, and his meeting house was burned. That was the most serious attempt made to answer his arguments, or to counteract his influence. Undaunted, however, he pressed on, and when he left Indiana he left a greatly strengthened and wisely compacted church, as the result of his persistent and painstaking work."

In Indianapolis Dr. Simmons one day met a prominent man of his church reeling drunk on one of the most public streets. Of course he said nothing to the man at the time, but very quickly he got him alone. The man was thoroughly penitent, and expressed his willingness to take any step the pastor might require. Dr. Simmons told him that the offence was too public to be privately confessed. He must appear the following Sunday morning before the entire congregation and there humbly acknowledge his sin. He did it as soon as the sermon closed the next Sabbath; he came forward, and standing before the pulpit, he made so humble and complete an admis-

sion of his lapse that others were moved to tears of pity by his words.

In Indianapolis he secured a superb lot for a church building.

Rev. T. R. Cressy and Dr. Sydney Dyer were among his predecessors, and Dr. Henry Day, Dr. Warren Randolph, Dr. Reuben Jeffrey, Dr. H. C. Mabie, and Dr. T. J. Villers have been among his successors.

The following are among the missionaries who have gone out from this church: Mrs. Rosa Adams Bailey, to Burma; E. W. and M. M. Clark, to the Naga Hills, Assam; Mr. and Mrs. John Newcomb, to India; and Frank H. Levering, to India.

From the records of the church is made the following:

"In October, 1861, Rev. J. B. Simmons resigned the pastoral charge of the church, and the resignation was accepted in deference to his judgment of what seemed to him to be the voice of God calling him to another field. Many expressions of sincere regret were made at parting. His Christian fidelity was commended, and the church pledged itself to pray for his highest success



MARY E. SIMMONS AT 30

with the people to whom he was called, and commended him to their confidence and love."

Again we quote from Dr. Warren Randolph concerning Dr. Simmons's next pastorate:

"His next great work was in Philadelphia, where he became pastor of the Fifth Baptist church. This was probably the most perilous undertaking of his life, but, in the good providence of God, it led to the grandest success, which, as pastor, he ever achieved.

"The Fifth church was a reorganized body from the famous old Sansom Street church, in whose old round house of worship Dr. Stoughton gained his great fame as a preacher. But by removals from the locality, the church had become so enfeebled that it was found impossible to maintain it in its location on Sansom Street below Ninth. The property, however, was valuable, and being sold, a lot was bought and the work begun of building, at Eighteenth and Spring Garden streets, a more elegant house of worship than the Baptists had till then attempted in Philadelphia. But the time proved unpropitious. The civil war came

on, and the work of building abruptly ceased. The chapel only had been com-



Fifth Baptist Church, cor. Eighteenth and Spring Garden Streets, Philadelphia, Pa., Erected During the Pastorate of James B. Simmons

pleted. The pastor then in charge was from the South. His sympathies were with the Seceding States, and so strongly with them

that he expressed regret that the guns of Fort Sumter had not blown the 'Star of the West' out of the water. Abruptly he resigned and left. The church, loyal to the country, to Christ, and to one another, was 'cast down, but not destroyed.' That it was troubled on every side, perplexed, and perhaps some of its members were well-nigh ready to despair, need not be denied. Left without a leader, and with an unfinished house of worship, with a debt upon what had been builded, with an enormous shrinkage upon all kinds of securities, and with a fierce civil war raging, the end of which no one could see, a darker sky can hardly be imagined. In these circumstances the church extended a call to James B. Simmons, and he took his place at their head. Rev. Dr. John Newton Brown, then the Nestor of the Baptists of that region, who had once been a member of the Sansom Street church, in speaking of Mr. Simmons and his great undertaking, said to me, 'He'll need to put a cheerful courage on.' And he did put it on. And God, and the courage God gave him, carried him through what many thought an almost hopeless task.

"I was at the time pastor in the suburban village of Germantown. At Mr. Simmons's recognition in this new pastorate I

gave him the hand of fellowship, for the second time as I had done seven years before for the first time at his ordination in Providence. And it may not be thought amiss for me to add here that I have twice followed Dr. Simmons in the pastorate,—in 1867 at the Fifth church, Philadelphia; and in 1877 at the First church, Indianapolis,—so that reverently using the words of the inspired Master, I may say, ‘We speak that we do know, and testify that we have seen.’

“The details of Dr. Simmons’s work in Philadelphia would require a volume at least. Suffice it to say that the church under his ministration had a marvellous growth. The Sunday school, or Bible school, as he more properly taught the people to call it, became a greater marvel still. When the present writer took Dr. Simmons’s place, upon the latter’s removal to New York, he found the church numbering, as now remembered, 536, while in the Bible school not far from 1,000 were enrolled, and nearly 400 of them were adults, organized in a department by themselves. The entire church building was devoted to the uses of the school—main audience room, chapel, church parlor, and even the pulpit platform. The last named was large, and here it was that Mrs. Simmons had had a class of thirty

adults. Probably in no other country was the Sunday school such a right arm of power at that time, as in this famous old church. Pastor Simmons both believed and taught, that, unless circumstances prevented, every member of the church should be in the school. And, determined to lift it still further out of littleness, he insisted on calling it the 'Bible school,' a name which many others have since adopted. Holding that it ought to be the church at work in that particular direction, he was accustomed to announce its sessions as regularly as he announced the weekly prayer meeting or the Sabbath preaching. He had no sympathy with the fear of soiling the house by too much using, and so he insisted on its being thrown entirely open for Bible study, as well as for preaching; for, he pertinently asked, 'What is the meeting house for, if it is not to save souls in?' No Philadelphia summer was ever so hot as to cause a suspension of the preaching and Bible school service; but once, it is related, the sexton ventured to turn out the lights in the main audience room on a stormy night, giving as a reason, that the chapel would hold all who would come, but the pastor was so intent on having the brightest light on the darkest and most forbidding night that the

over-cautious sexton never tried to economize on light again!

"The main church edifice, whose completion has already been indicated, was finished and paid for in the early part of Dr. Simmons's pastorate. From that day to this, it has gladdened the eyes of all beholders. It was at once declared to be one of the most beautiful, and purest English Gothic buildings in America. Here is a picture of it. It is not a wooden structure, painted and sanded to make it represent what it is not, but is built of the handsomest, choicest free-stone. Its value, including the land on which it stands, was, soon after its completion, fixed at \$150,000. With the enhanced values now prevailing, it is no doubt at the present time rated at much more. Its tower, spire, and turrets; its pointed windows, angles, and recesses, make it an object of universal admiration. When the builder, who did not always use language which should be employed about a sacred edifice, showed the drawings of the rambling walls of the foundation to my brother (a visiting architect), he said to him, 'Did you ever see such a confounded village as that?' Meeting a distinguished Presbyterian minister in Philadelphia one day, while I was pastor at the Fifth church, he asked, 'Where do

you preach now?' When I replied, 'At Eighteenth and Spring Garden streets,' he said, 'You have the most beautiful church in the city.' An Episcopal rector, who was afterwards a bishop, upon learning that I was pastor at Eighteenth and Spring Garden streets, said to me, 'You have the most churchly looking church in Philadelphia.' As long as its shapely stones shall fit into each other, and its graceful spire point toward heaven, in a most important sense it will be a memorial of James B. Simmons. It was after he left Philadelphia that two universities told men to call him Dr. Simmons. But his work at Eighteenth and Spring Garden did more to honour him than a dozen universities could have done."

While pastor in Philadelphia, Dr. Simmons wrote several tracts and booklets. His "Memorial Sketches," "Tribute to the Departed," and "Young Child of Grace," were all filled with loving words and sweet counsel. But we are giving sketches of his life and not of his writings, though the latter would be interesting and profitable.

After he had been pastor twelve and a half years,—viz.: Three years in Providence,

four in Indianapolis, and five and one-half in Philadelphia, God called him to another sphere of work. On March 17, 1867, Dr. Simmons addressed the following letter to his church:

“When I became your pastor, five years and five months ago, it was with the desire that the relation might be a permanent one, if God should so will. For twelve years I have had a growing conviction that the instability of the pastoral relation is one of the most serious drawbacks to the growth and peace and efficiency of the churches. What one pastor gains is often seriously impaired by the coming of another, or lost in the interval between. I therefore determined that no trifle, no amount of labour, no ordinary affliction, and no obstacles thrown in my way, should turn me aside from my work; in short, that unless Christ, who is the great Master of the vineyard, and who has a right to remove his labourers from one place to another, should manifestly interpose, I would keep to my post until disabled by sickness, or till life should end. Accordingly I laid my plans broad and deep. My aim was, not simply to save this church, but to train here a band of young

spiritual warriors who should by and by break forth on every side and take possession of the surrounding territory in the name of Jesus, the lawful king. I hoped that as the years passed, this church, already the mother of several, might be the means of originating two, three, or five others, as vigorous, enterprising and useful as herself. My plans for accomplishing this, I have never but partially revealed to you. Those of you who are more enterprising, daring, and aggressive in your dispositions would have been, perhaps, unduly elated by them; and others of you who are more conservative and love the old paths, would have been disturbed at the amount of money, sacrifice, and labour involved. Hence, I have kept largely my own counsels, and aimed to show you rather results than theories. The plan of making war upon evil before declaring it, of doing a thing rather than promising to do it, is with me a favourite method. I regard it as the New Testament method. Paul and the other apostles tell us very little of what they intended to do, but the accounts are long and full of what they actually had done.

“This plan of working has so much of the military in it,—it is so properly the order of proceeding in the movements of

the church militant as she rallies her forces and presses to the victory,—that it is no matter of surprise that some of you have not altogether enjoyed it. Men whose age, whose training, or whose temperament fits them for peace, cannot so well enjoy the din and disturbance and danger of war. I am therefore not surprised that there should have been occasionally one who has criticized my plans of attack, or stood in doubt as to the wisdom of the order of march. To the opinions of such, I have always aimed to show as much deference as duty to the King and the success of the campaign would warrant.

“Keeping to my original purpose, not to allow anything short of the manifested will of the Saviour to divert me from this field, I have declined more propositions to leave you than any of you are aware of. Nothing that has occurred here has determined me to resign; for never at any period of my pastorate in Philadelphia have I had such general and hearty co-operation as for the past three months. Never were there so many of my members standing ready to work with me and carry out my plans. Never have I received so many expressions of confidence, so frequent words of cheer, or so numerous proofs of



JAMES B. SIMMONS AT 45

1870

love. Never in my whole history (and I have resigned in two churches before), has there been so little reason,—nay, such entire absence of reason,—for a pastor to leave his people. Everything, so far as you are concerned, tempts me to stay with you.

“But, on the other hand, the great Master of the vineyard seems to have called for me. I am summoned to help conduct the affairs of our American Baptist Home Mission Society, whose object is the preaching of the Gospel throughout North America.

“He who is your Lord and mine alike, who has redeemed us by His precious blood, and who owns us, and to whom we promised to give ourselves up at the time of our conversion and baptism in total and absolute subjection, appears to lay claim upon me for this service. He has spoken to me through the voice, the emphatic and concurrent voice of numerous of my fellow watchmen, who stand widely apart upon the walls, and in whose call there is uncommon unanimity. He has spoken to me by minute providences, such as I love more and more to watch, as the years of my life move on. Chief of all He has spoken to me in my inner spirit, and I dare not disobey.

"I therefore resign my position as pastor of this church, to take effect on the first day of April proximo."

After a lapse of ten years, during which Dr. Simmons was engaged in general denominational work, which will be treated of in a subsequent chapter, he was again called to the pastorate, and took charge of Trinity Baptist church in New York in 1877. Here he laboured for eight and a half years, up-building the cause in a section of the city which was considered missionary ground. He had the financial support of John D. Rockefeller, and the personal support of Horace Waters and a host of other workers. It was a difficult field, requiring great patience and skill, but he turned it over to his successor in good condition, being called to the work of district secretary of the American Baptist Publication Society for the State of New York. We again quote from Dr. Randolph as to his pastoral work:

"But the greatness of his success and the elegance of his surroundings did not make Dr. Simmons forget that Christ gave as one

of the proofs of His divine mission, 'The poor have the Gospel preached to them.' Always attaching great importance to pastoral visitation, Dr. Simmons aimed at making it impartial. Long after he left the field, one of our best informed deacons said to me that he had never known a minister so free from partiality as was James B. Simmons. He strenuously opposed all favouritism in the house of God. Such was the influence of his teaching, that I found one of the richest men in the church ready, whenever there was occasion, to give up his seat, and take a chair in the aisle, that a poor man or a stranger might be well accommodated. Throughout his ministry he seemed to be acting as if the Master's voice was continually ringing in his ears, saying, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.' Though somewhat extensively acquainted with ministers of various denominations, I have never known another who laid such stress on the treatment of offenders according to the law laid down in the Scriptures, particularly at Matthew 18:15-18, as Dr. J. B. Simmons. It is said that he required candidates for baptism to commit to memory the rules laid down in the eighteenth chapter of Matthew and then sometimes

promise publicly to keep them. He insisted also that public sins, like drunkenness, for example, should be publicly confessed. Thus he sought to make the church pure and keep it so. As a wise master builder he was eager to obey the instructions of him who said, 'See that thou make all things according to the pattern showed thee.' "

V

HIS LIFE AS SECRETARY

DR. WARREN RANDOLPH very truly says:

“One of the most touching pictures of the late Dr. John A. Broadus was given at the service memorial of him, when it was said, ‘The shadow of a broken heart seemed to be upon him when he gave up the work of a pastor and a preacher for that of a theological instructor.’ Yet he doubtless obeyed the call of God when he took up this new work, as much as when he first came to say, ‘Woe is unto me if I preach not the Gospel.’ In the greater service of teaching others how to preach he made his life illustrious. And so other men called of God to preach may, by a later call, be led to turn to even higher, though co-ordinate forms of work.

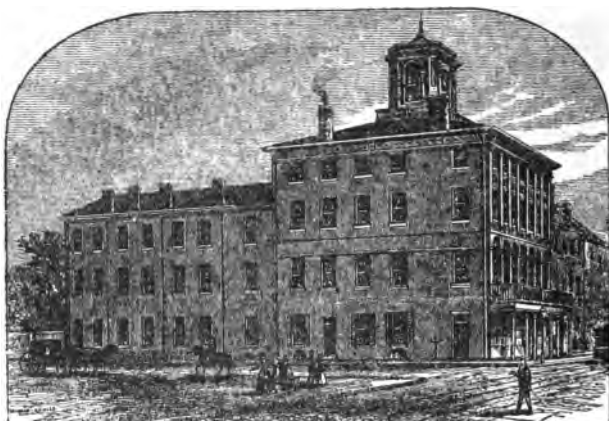
“Thus it was with the subject of this sketch. Grand as the work of James B. Simmons was while he wrought in the pas-

torate, he entered a field of wider sweep and made still grander achievements for the cause of Christ, when he left the pastorate for the secretaryship of the American Baptist Home Mission Society. But, like Dr. Broadus, under 'the shadow of a broken heart,' he turned away from a pastorate of 'unsurpassed attractions,' to take a foremost place in directing the great work of a society whose aim is embodied in the motto which Dr. Simmons himself originated, viz.: 'North America for Christ.'"

As corresponding secretary of the American Baptist Home Mission Society, Dr. Simmons superintended the appointment and paying of the missionaries in the field, and won golden opinions from his compeers. At this time there was great interest manifested by all religious denominations North in the condition of the four millions of slaves who had just been freed by the fortunes of war. Their ignorance, poverty, and degraded condition excited the sympathy of Christians and philanthropists, and large sums of money were given to do mission and educational work among them. It was not to be expected that the white people of the

South could or would do much in the way of educating the negroes, as that section was desolated by the war and its inhabitants were generally engaged in a hard struggle for the commonest necessities of life. The negro must be lifted up, or as a citizen he would prove a dangerous factor in our country. Other denominations were organizing for this work, and a few leading Baptists were endeavouring to rally the people and organize them for this work also. Something had been accomplished in this line, but it was felt that the work lay properly within the sphere of the Home Mission Society, an organization already formed and enjoying the confidence of the denomination North. Conflicting opinions as to the matter of work were reconciled, and at the anniversaries at Boston in 1869, it was resolved to elect a secretary to have in special charge the education and mission work in the South, and Dr. Simmons, who was unwilling to take charge of a work for one race only, was elected corresponding secretary for the Educational and Southern Department, and soon began an active campaign for helping the

South. It was at first determined that only funds, specially designated, could be used for educational work, and this made the task more difficult, as the people were accustomed to contribute to the general



Colver Institute, Richmond, Va.

work of the Society, and Dr. Simmons's special work must be sustained by special contributions.

RICHMOND THEOLOGICAL SEMINARY

His first effort was to establish a Christian school for freedmen in Richmond, Va., the

capital of the late Southern Confederacy, on a firm basis. Dr. C. H. Corey was at the head of a school called Colver Institute, taught in a building called "Lumpkins Jail," and this school was transferred to the



Lumpkins Jail

Home Mission Society. The school had no home, as the Lumpkins Jail had been rented for the use of the school. It was formerly owned by a man by the name of Lumpkins, a slave-dealer, and used by him as a place of rendezvous for slaves, where they were

kept until they were put upon the market for sale. It was on low ground, and poorly adapted to the purposes of a school. Dr. Simmons wanted a good building, and succeeded in obtaining an appropriation of \$10,000 from the Freedmen's Bureau, then operated by the Government, and with this money purchased the old United States Hotel, corner of Nineteenth and Main streets. From "A History of Richmond Theological Seminary," we extract the following:

"The main building, which is of brick, fronts sixty-two feet on Main Street and fifty feet on Nineteenth Street. It is four stories high. An 'L,' one hundred feet long and thirty-nine feet wide, runs along Nineteenth Street. The building was erected in 1818, and it was at the time the most fashionable hotel of Richmond. It contains about fifty rooms. The property is said to have cost originally \$110,000. It was purchased for \$10,000.

"After obtaining possession of the building it was solemnly dedicated to God. In one of the uppermost rooms we knelt with Secretary Simmons, and besought God's blessing upon the building and upon the

work of Christian education, for which it was to be used. Extensive repairs were needed; many of the windows were boarded up; pigeons had taken possession of some of the rooms, and the plastering had fallen in many others of them.

"After the duties of the school were over, the students in the old jail hastened daily with alacrity to the newly-purchased building, and in various ways assisted in repairing it; they contributed fully a thousand dollars' worth of labour. They also gave of their own means. They went through the city, and from people, both white and coloured, they collected \$1,000. This was secured in small sums, and the list containing the names of contributors was more than six yards in length.

"The school for a long time had been familiarly known as 'The Colver Institute,' but for satisfactory reasons the more general name, 'The Richmond Institute,' was inserted in the deed which conveyed the property to the trustees, and under that name it was incorporated by an act passed by the General Assembly of Virginia, February 10, 1876."

Dr. Simmons was a member of the first board of trustees, and another member of the

same board was the sainted H. K. Ellison, of Virginia, known and loved throughout the entire South, and for years corresponding secretary of the General Association of Virginia. What a stroke of wisdom to unite one of the foremost Baptist laymen in the South with the work of building up a seminary for the negroes of the South, and that, too, in a day when the depth of sectional feeling was such as only a few of our older people can comprehend. From a letter to Dr. Corey, one of the purest men of his day, and then president of the Seminary, dated February 12, 1870, something of Dr. Simmons's purpose, and of his idea of self-help on the part of those for whom he was labouring, is learned:

“ My heart is absorbed with a desire, irrepressible and painful, to found a school like yours, and in a building as good as yours, in every one of these Southern States. To this grand work I must give myself. Hence, I shall have to leave you and your students the work of putting that building in order. Tell the students so. Lay the heavy burden on them. Have no scruples. Tell them I want to know what they will amount to when

they become pastors, when each one ought to raise from \$5,000 to \$25,000 alone in building meeting houses, if all of them together cannot raise this small sum of \$5,000."

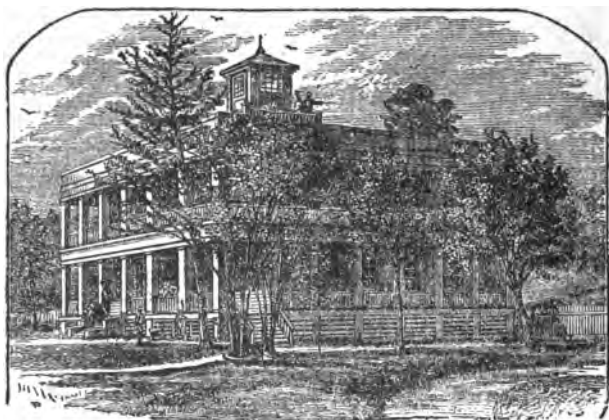
In another letter to the president, dated June 13, 1870, Dr. Simmons says, "These colleges for coloured preachers, like the white, cannot be carried along with real power unless they can have the benefit of permanent endowment funds."

The work that this Seminary has done in lifting up the coloured people and in sending out well-equipped preachers and teachers for the negroes, will never be known in full until the secrets of eternity are revealed.

BENEDICT INSTITUTE

Dr. Simmons had scarcely succeeded in getting the school at Richmond housed before he was trying to found a school in Columbia, S. C. He called on a lady in Rhode Island, and laid the wants of the work before her. She asked him for his subscription book, and saying that her husband was dead, and she wanted to be in great part her own

executor of her estate, put down in the book, \$1,000, and afterwards kept adding to it, at one time \$2,000, at another time \$10,000, and then \$10,000 more, which, with smaller sums, made \$25,000 in all, given through Dr. Simmons to this institution, until Bene-



Benedict Institute, Columbia, S. C.

dict Institute, named in honour of the husband of this noble woman, was finally established in Columbia, S. C. Mrs. Benedict at her death left the greater part of her estate to this school, thus making it one of the best equipped institutions in the Palmetto State,

with an endowment of more than \$100,000. It is now called Benedict Collegè.

LELAND UNIVERSITY

Dr. Simmons knew a man living in Brooklyn, Holbrook Chamberlain, who had his heart set on building a Christian school for negroes in New Orleans, the largest city at that time in the South, but Deacon Chamberlain was so radical in his views as to methods, that he was unwilling to co-operate with the Home Mission Society in its work. Dr. Simmons visited him and they talked and prayed together over the matter. It was finally agreed that they should visit New Orleans together and look over the field, which they did. They found a splendid location in what is known as Carrollton, the best part of the city, and Deacon Chamberlain finally agreed to put in \$12,500, if Dr. Simmons would, on behalf of the Society, agree to do the same. The proposition was accepted; the property was purchased, the deed presented to a board of trustees, representing the different ideas in methods, and the institution, called Leland University (to

perpetuate the maiden name of Mrs. Chamberlain), began its career of usefulness. Deacon Chamberlain left the greater part of his property, amounting to more than



Leland University, New Orleans

\$100,000, to the University. By the wise and conciliatory policy of Dr. Simmons, conflicting views were harmonized, and this valuable institution was kept under the control of regular Baptists.

SHAW UNIVERSITY

On the way to New Orleans, Dr. Simmons stopped off at Raleigh, N. C., to look over the ground there, as he was anxious to

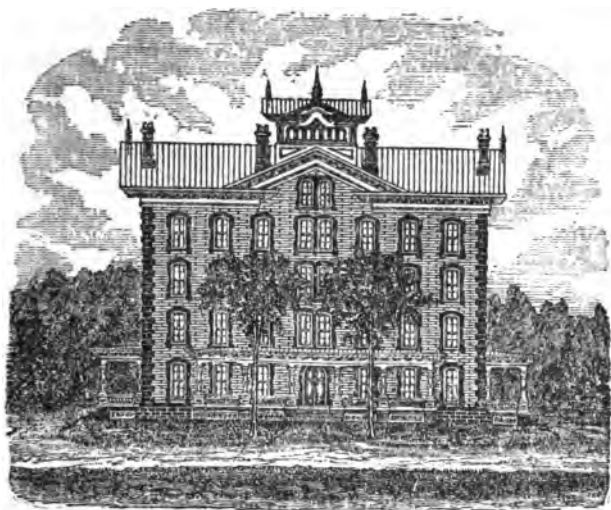


Shaw Collegiate Institute, Raleigh, N. C.

have a Baptist school in each Southern State. He found at Raleigh a young preacher, Henry Martin Tupper, who had educated himself with a view to going as missionary to Africa, but who had volunteered in the Federal army that he might acquaint himself with the negro in the South as a prep-

aration for his work in Africa. At the close of the war he decided that he could do more for Africa by establishing a school in the South to train negroes as missionaries to Africa. He had built a small church house for the freedmen, with schoolrooms in the rear of it, and was preaching to the negroes and teaching those who would come. There was a handsome building not quite completed, called Peace Institute, which, on account of the war, was in a moribund condition, and was offered for sale. Dr. Simmons asked Mr. Tupper about the building, and the price it was held at, and learning that the price was \$20,000, and that Tupper knew a man in Massachusetts who might give \$10,000 towards paying for it, Dr. Simmons advised him to write to his friend. He did so, and Elijah Shaw went down to Raleigh, looked at the property, and agreed to give one-half the money. When the board agreed to give the other half, the owners of the property refused to sell, because the property was wanted for a freedmen's school. On his return from New Orleans, Dr. Simmons stopped at Raleigh and was

much disappointed in not getting the Peace Institute property. They found that General Berringer was willing to sell his homestead of eight acres, well located, for \$15,000, and



The Estey Building, Raleigh, N. C.

a trade was at once closed, and \$100 paid down, with the remainder to be paid in sixty days. Dr. Simmons came on to New York, arranged for the money,—Mr. Shaw giving about one-half of it,—and then Shaw Uni-

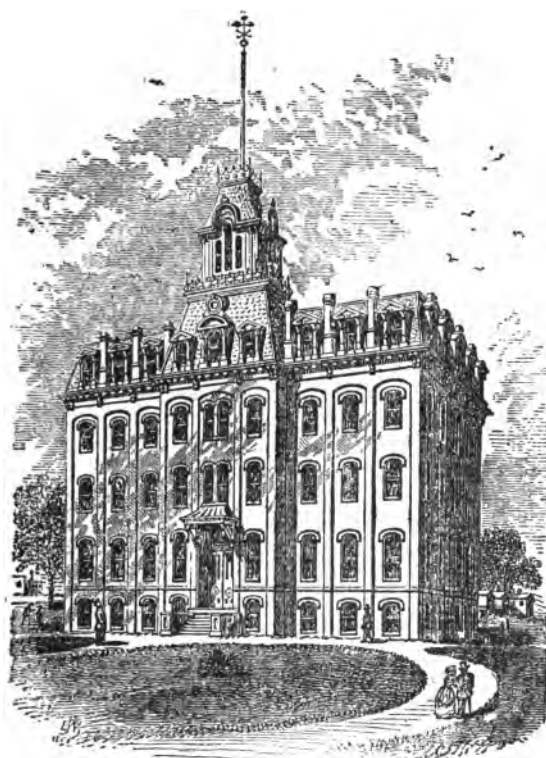
versity was begun. It has since been enlarged, and now has good buildings, with departments of medicine, law, and theology. This school is doing a magnificent work in North Carolina.

WAYLAND SEMINARY

There was a school started at Washington, D. C., and Dr. Simmons went there to secure property and place the school on a sure foundation. From an address delivered by him before the Jubilee meeting of the Home Mission Society, in 1882, we extract the following:

“For several hours one day, General O. O. Howard, then at the head of the Freedmen’s Bureau, and I, rode together in selecting this spot. I was then secretary of the Home Mission Society. He strongly and repeatedly urged that we put our school within the grounds of Howard University, and kindly offered us space for that purpose. But the advantages of an independent site, and the attractions of Meridian Hill, determined me, and our board cordially approved. While erecting this building I re-

member to have applied to the late Asa Wilbur, of Boston, to give us his aid. He answered



Wayland Seminary, Washington, D. C.

with characteristic promptness and frankness: 'No, I will not. For there should be

no school at Washington. The corrupting influences of Congress will destroy the morals of the young men.' To which I replied:

"'You are mistaken. We establish this school in Washington on purpose. We mean to train our Freedmen preachers right there in the face of Congress, to resist the corruptions of Congress, and so to preach as to reform the morals of Congress.' To which he wrote back:

"'If that is your plan, all right; I approve, and enclose to you my check for three hundred dollars.'"

This school was named in honor of President Francis Wayland, Dr. Simmons's beloved instructor in Brown University. It was later consolidated with Richmond Theological Seminary, with Rev. Dr. Malcolm MacVicar as president.

ROGER WILLIAMS UNIVERSITY

In Nashville there was a small school struggling for existence under the very shadow of Fisk University. Dr. Simmons went down there and spent a month in the home of Dr. Dake and thoroughly investi-

gated the situation. A splendid property, known as the Gordon estate, lying between Vanderbilt University and the city, was for sale. Rev. Dr. D. W. Phillips, then at the



Nashville Institute, Nashville, Tenn.

head of the school known as Nashville Institute, saw the necessity of having a permanent home for the school.

We extract from the *Home Mission Herald*, of September, 1874, the following:

“It was therefore manifest, that to remain on our muddy side-hill lot, in a long awkward old shell of a building, and under the shadow of the great Fisk University, rising so proudly over our heads, meant death to the Baptist school! For we could not retain either the patronage or the respect of the coloured people, or of the whites, in such circumstances.

“The coloured people and the white people of Nashville therefore, and also Brother Phillips himself, favoured leaving North Nashville after looking at all the facts. I told Brother Phillips plainly, however, of the prospect that I might not remain at the rooms after the anniversaries, and charged him not to favour the purchase of the thirty acres known as the ‘Gordon property’ (situated a mile and a half away), except with that understanding. And in view of it all, he not only favoured the purchase, but helped heartily in consummating it; and I am of opinion that Professor Phillips and I never did a better month’s work for the Baptist denomination than in making this purchase. Brother H. G. Scovel and other friends in Nashville, who generously assisted in this important transaction, are entitled to special mention and hearty praise. The moment Brother Phillips first saw the Gordon

property, he said to me, 'If we could get that place, it would be everything we could ask.' I had been of this opinion for several days, and we did get it, thanks to the kind favour of our Heavenly Father.

"So pleased was one of the noble-hearted members of our Board with this purchase (Nathan Bishop, LL.D.) that in the midst of the board meeting in which I told my story of the purchase, after returning from Nashville last March, he voluntarily pledged \$1,000 towards meeting the payment of September 1; and a brother in Rhode Island, whom I went to visit about the same time, has since pledged \$2,000 more."

The property was purchased for \$30,000, and Roger Williams University is the result. It has been said that the Home Mission Society has since been offered \$200,000 for this property, secured through the wise management of Dr. Simmons for \$30,000.

AUGUSTA SEMINARY

Dr. Simmons purchased a small property in Augusta, Ga., and the school there was placed under Rev. J. T. Roberts, LL.D., a native of South Carolina, and was carried

on successfully for several years. But it was decided that Atlanta was a more central position, and the school was transferred to that city and became the Atlanta Baptist Theological Seminary.

Seven schools were thus founded directly through the instrumentality of Dr. Simmons, as the efficient secretary of the Home Mission Society, and at a time when sectional spirit was high and prejudices strong; yet he held the confidence of the brethren North and won the hearts of the brethren South. Another quotation from his Jubilee address shows his breadth of feeling for the people of the South:

“The agony of the nation’s birth-throes is over, and we all rejoice together that five millions of our African brethren have been born unto liberty. No more earnest words have been spoken in advocacy of the Society’s work among the Freedmen, than have fallen from the lips of such noble Baptists as Governor Brown, of Georgia; Dr. E. T. Winkler, of Alabama; Drs. Broadus and Boyce, of Kentucky; Drs. Tupper and Curry, of Virginia, and, last of all, our own gen-

erous-hearted brother, the inimitable editor of the *Religious Herald*, Dr. A. E. Dickinson. And these brethren are not only talking on our side, but some of them are beginning to give of their money, and are also encouraging others in the South to give. This is as it should be. The South cannot afford to neglect these people, who are starving for the bread of life at their very doors."

Dr. Nathan Bishop, who was afterward the efficient secretary of the Home Mission Society, was the bosom friend and chief-counsellor of Dr. Simmons in his great work of establishing these schools. He gave thousands of dollars to aid in planting and sustaining them; and, in speaking of Bishop College at Marshall, Tex., established after his death by that elect lady, Mrs. C. C. Bishop, his wife, Dr. Simmons says, in the Jubilee address:

"The Bishop Baptist College, at Marshall, Tex., was established in 1881. It is named in honor of Nathan Bishop, LL.D., the memory of whose wisdom and piety hallows all our denominational assemblies. Dr.

Bishop said to me one day as we were together alone:

“‘I have been blamed for giving so many thousand dollars for the benefit of coloured men. But I expect to stand side by side with these men on the Day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting.’

“These sound and devout words will one day be engraven, I doubt not, upon some mural tablet within the enclosure of the institution that bears his name, and in the eyes of all right-thinking men will constitute his best epitaph.”

Dr. Simmons afterwards wrote an appreciative sketch of Dr. Bishop's life under the title, “The Man Greatly Beloved.”

In 1874 Dr. Simmons closed his work and retired, as secretary of the Home Mission Society. At the anniversaries at Washington, the following resolution, offered by Dr. H. L. Wayland, was adopted:

“Rev. James B. Simmons, D.D., entered on his labours as corresponding secretary in 1867; two years later the work of the Society was divided; and the Southern and

Educational Department was committed to him. The present condition of our educational work in the Southern States bears a most impressive testimony to the wisdom, the energy, and the consecration exhibited in the location and the conduct of the Freedmen's schools and in the development of Christian enterprise and liberality in their behalf. He has written his name upon the religious history of an emancipated race. Their future will be his monument. We cannot ask more in his behalf, than that the same blessing of God may attend him in the labour for God and man which may hereafter engage his powers."

We cannot close this sketch of his life as secretary without reference to his work for Mexico. He had heard that there was a young Englishman, Thomas M. Westrup, who was a Baptist, living in Monterey, Mexico, and a licensed preacher. He wrote to Mr. Westrup, to meet him in New Orleans and talk over the field. Westrup came with Dr. Simmons to New York, and uniting with the Strong Place church, Brooklyn, was ordained a missionary and sent back to Mexico. He laboured several years under the board

of the Home Mission Society, and succeeded in organizing several churches. The work in Mexico was afterward discontinued by the Home Mission Society, but the churches maintained their organization through a period of about ten years, without any help from the Board. Dr. O. C. Pope visited that field and recommended that the Home Mission Society again take up the work, which was done with vigour, and now the whole region of Mexico is dotted with Baptist churches.

Dr. Simmons was always looking for open doors through which to send the Gospel, and he did not hesitate to enter Mexico when he found an open door there.

AGENCY WORK

The Columbian University in Washington, D. C., had a generous offer from Mr. W. W. Corcoran, of property valued at \$200,000, provided \$100,000 additional was contributed to the University in two years. One year and a half had already elapsed and only about \$40,000 had been raised. Dr. Simmons was induced to undertake the work of

raising \$60,000 within the time mentioned. It was like leading a forlorn hope to attempt it, but \$300,000 for the University depended upon his success. Burdened with the great responsibility, but looking unto God for help, Dr. Simmons threw his whole soul and body into the work, and ere the six months ended, he reported \$64,000, and thus secured \$300,000 to the Baptist work of Christian education.

THE PUBLICATION SOCIETY

After a pastorate of eight and one-half years with Trinity Baptist church, New York City, Dr. Simmons was elected "unanimously and enthusiastically" by the board of the American Baptist Publication Society, of Philadelphia, field secretary for the State of New York. The officers at the rooms in Philadelphia, from time to time, advised with him on questions of importance, and he has repeatedly been sent to other sections of the country to adjust delicate and difficult questions involving the interests of the Society. His work was much more than that

of a district secretary, and he was often employed as the trusted counsellor and responsible representative of the Society in different parts of its field.

As soon as he was appointed, Deacon Horace Waters, who was a member of Trinity church during his pastorate, and the pastor's especial friend, said to him, "I have left in my will \$5,000 to aid in carrying on the revision of the New Testament. You may say to your board that I will pay over that money immediately, and before my death, if the Society will undertake the work." Dr. Simmons placed the proposition before the Society, and it was accepted, and he was largely instrumental in raising a fund of about \$20,000 for revising and printing the Bible. The revision of the New Testament was done by Drs. Broadus, Hovey, and Weston, and when published by the Society, was pronounced to be the best version of the many which have been published.

Dr. Simmons persistently pushed the work of raising contributions for the Bible work, the mission work, and the Chapel car work



JAMES B. SIMMONS AT 70

1000

of the Society, and by his energy, his large experience, his wide general acquaintance, and loving spirit, made himself invaluable to the great Society which is doing so much to evangelize, by pen, and type, and tongue, the teeming millions of this earth.

A pastor wrote: "Of all the circular letters that come to me, that from Dr. Simmons is the best. It is a delight to read it. I said to my wife, 'This is a model letter.'"

Dr. Simmons was welcome to every pulpit, and made friends for the Society wherever he went. For fourteen years he held this important position, and the Society had no more able and efficient representative than he.

I must now insert a chapter from my cherished friend and brother, Rev. O. C. Pope, D.D. He was for ten years a member of the Calvary Baptist church here in New York, and as his pastor, I am happy to bear testimony to his great worth. He is a skilful organizer, an enthusiastic worker, and a majestic leader of enterprises and of men. The work he did in Texas as Superintendent of Missions there, the work he did in Mexico, and the still greater work he did as Super-

' intendent of the Church Edifice Department of the American Baptist Home Mission Society, speak volumes in his favour. He seems now to have entered upon the crowning work of his life as President of Simmons College, Albilene, Tex.

VI

THE FOUNDATION BUILDER

BY O. C. POPE, D.D.

WHEN a small edifice or a temporary structure is to be erected, one man frequently plans, erects, completes, and uses the building; but when the great cathedral at Cologne was finished, the man who conceived the plan and laid the foundation, had been in his grave for more than five centuries. The glory of the cathedral, however, is a sufficient monument to his memory. For a large structure, there must be breadth of thought and work in the foundation. Dr. James B. Simmons, of New York, is peculiarly gifted in the ability to plan wisely, and lay such broad foundations that future generations may successfully build thereon.

This is illustrated in his work in behalf

of Christian education. He does not believe in working for one race, or one caste, or one section, but has distributed his labours to different races and different sections and made them so broad that the capstone must, of necessity, be laid long after the founder has ceased to live on the earth.

Under his wise administration as corresponding secretary of the American Baptist Home Mission Society, locations were secured for seven Christian schools for the negroes of the South; one each in Washington, Richmond, Columbia, Raleigh, Augusta, Nashville, and New Orleans. These are well chosen, strategic points, every one of them. Six of these institutions, on the very localities purchased by Dr. Simmons, have had marvellous growth. The properties to-day are vastly more valuable than when he acquired them. For the thirteen acres of the Roger Williams University at Nashville, which he purchased for \$30,000, the Home Mission Society, as I am told, could since have taken \$200,000, had they been willing to sell.

It was deemed advisable to remove the

school located at Augusta to Atlanta, and it is doing a magnificent work there. Dr. A. E. Dickinson, editor of the *Religious Herald*, of Richmond, Va., well said:

“Those seven institutions of learning for the coloured people of the South, which Dr. J. B. Simmons was instrumental in establishing, will be a better monument to his memory, than seven towering shafts of granite.”

Seven streams of light and knowledge for over a quarter of a century have been flooding the South with blessings from these young colleges. And these streams have been broadening and deepening as the years roll on, and will doubtless continue to bless generations yet unborn. These schools were not founded for a day, a year, or a generation, but for all time.

Here we have the example of a man who was the grandson of a New York State slave-holder, devoting seven years of the most intense toil, anxiety, and labour, to the Christian education of those who had been slaves, and succeeding in establishing seven

institutions of learning, and raising money to secure properties ample for their uses in the long years to come. The foundations were well laid, not on the sands of popular enthusiasm or partisan prejudices, but on the firm rock of Christian duty, in loyalty to Jesus Christ.

Rev. H. M. Tupper, D.D., President of Shaw University at Raleigh, N. C., used to say that Dr. Simmons had the best conception of any man he knew, as to the sort of schools needed for the education of the Freedmen. And it is not too much to add that the seven original Freedmen colleges which were fashioned under his moulding hand, became in no small degree the models for those that have been added since. At the same time, he praises in emphatic terms the good men who preceded him, as well as the men who have followed him in the work.

When Dr. Simmons retired from his office as corresponding secretary of the American Baptist Home Mission Society, that organization, in annual meeting assembled, adopted the following minute:

“The present condition of our educational work in the Southern States bears a most impressive testimony to the wisdom, the energy, and the consecration exhibited by Rev. James Simmons, D.D., in the location, and the conduct of the Freedmen’s schools, and in the development of Christian enterprise and liberality in their behalf. He has written his name upon the religious history of an emancipated race. Their future will be his monument.”

But Dr. Simmons was too broad a man to confine his work to one race. He saw the need of the coloured people and gave his heart throbs, tears, and prayers, accompanied in every instance by his own money contributions, to help them. But many years before this, he had laid his vigorous hand to the work of helping the cause of education among the white race. As early as 1859, nearly a decade before he was called to be secretary of home missions, and when he was not worth so much as \$1,500 all told, he pledged \$1,000 of that amount, to assist in founding an institution for the higher education of young women, in Indianapolis, Ind., where he was settled as pastor. And

he paid every cent of that money. The coming on of the war, and other causes, led to the discontinuance of the school; and this thousand dollars, with the other property of the institute, was afterwards turned over to the Divinity School at Morgan Park, which is now a part of the great Chicago University, and is still doing good in the cause of Christian education.

In 1874, when there was a crisis in the financial affairs of Columbian University, located at the national Capital, he threw himself into the breach at the call of his brethren, and raised in six months \$64,000, to complete the required conditions for an endowment of \$300,000; thus establishing the permanency of that institution for Christian education in the heart of the nation.

In 1891 the writer of this, from his official position, chanced to know that Dr. Simmons was not content with what he had done for the cause of Christian education, but was looking around for further opportunity to do good. About this time I received a letter from a gentleman of Abilene, Tex., asking if I knew of any source from which help could

be obtained in founding a much needed institution of learning in that rapidly growing section of Western Texas. I gave him the address of Dr. Simmons, and correspondence was begun between them. Dr. Simmons and his son visited the field, and the result was that through the benefactions of himself and family, Simmons College, at Abilene, Tex., has begun its career of blessing in the great Southwest. Located in a fertile country, with a field to draw from twice as large as the entire state of New York, and which is rapidly filling up with population, it is difficult to estimate the future possibilities of Simmons College. As to a name for this new school, Dr. Simmons chose "Christlieb College," which means the "College of Christ's Love." But his family, and the vote of the college trustees, overruled him.

A Northern man, a strong opponent of slavery, and one who had given so much of his time to aid the negroes in education, Dr. Simmons now gave his means to found a college for white people, in one of the old slave states. He has helped ten colleges, all

told. With him the question was not whether a man is a white man, a negro, an Indian, an American, or a Chinaman; not whether he was a Northern man, a Southern man, or a Western man, but was he a man, and was help needed, and could it be given? The foundations he has endeavoured to lay are as broad as the needs of humanity, without reference to race or conditions. Strong in his convictions and outspoken in his expression of them when necessity requires, he is the soul of courtesy to all, and charitable towards the opinions of others. He always leans towards mercy's side.

The following incident beautifully illustrates this characteristic: Rev. John S. Ezell, a Baptist minister of South Carolina, was confined in the military prison at Albany, N. Y., having been convicted of complicity with Kukluxism in his native state. Southern papers were denouncing his confinement. But Dr. Simmons, instead of stopping to talk, went to Albany, visited the imprisoned minister, encouraged him to tell his story, went to Washington and personally laid the

matter before General Grant, then President of the United States, and obtained his release. He then took Mr. Ezell to his home, and treated him with Christian hospitality, and sent him on his way rejoicing. Dr. Simmons did not sympathize in the least with the spirit of Kukluxism, or any other lawlessness, but he delighted to assist a Christian man in distress. No wonder that Mr. Ezell has often written him with gratitude, saying: "I was in prison and you visited me." Or that Rev. J. L. Reynolds, D.D., of South Carolina, referring to this, says: "This was well and nobly done. Such a deed appeals to the South, and will do more towards bringing about the era of good feeling, than all the resolutions that could be written, or harangues that could be spoken. We thank Dr. Simmons."

I have spent months in Dr. Simmons's company. We differed widely upon many questions, and discussed them freely without the slightest acrimony or ill-feeling. Tenacious of his own opinions, and firm in his convictions, he is yet so broad and full of Christian love and courtesy, that he is the

finest example I have ever known of the
"suaviter in modo et fortiter in re."

We may learn three lessons from his life:
1. A poor boy, thrown upon his own resources at fifteen years of age, he has attained great distinction as a man of learning and wide influence. Let no boy despair of making a full-grown man because he is poor.

2. He has often told me that he never could have accomplished half of what he has, but for the educational training which he received. He spent three years in the preparatory school, four years in college, and three years in his theological course, ten years in all. Let no young man rush into his life work without thorough preparation. Rather than work with dull tools, make any sacrifice to sharpen them.

3. Dr. Simmons has a loving place in the hearts of the people of all sections and of the different races of the country, because he loved them all. Let no man despair of being esteemed and loved just as broadly as he esteems and loves others. I am proud to number Dr. James B. Simmons among my

warmest friends, on account of his great learning, his true heart, and his broad Christian charity.

The College which bears his name stands as an outpost of Christian education in the West. It is 1,600 miles westward from Abilene to the nearest Christian College. Although a young institution in a sparsely settled section, it has property of about \$50,000 value, and not a cent of debt. What is most needed now to put a capstone on the last college brought into existence by "The Foundation Builder" is an endowment. The small beginning of \$15,000 which the college has, should be made \$100,000 soon by the friends of Christian education.

VII

HIS CONNECTION WITH SIMMONS COLLEGE

IN 1890 the Baptist church at Abilene appointed a committee to propose to the Sweetwater Association that an effort be made to establish a college within its bounds.

The Association received the proposition favourably, and appointed a committee with plenary powers, to receive bids from all points desiring the school, to accept the best bid, procure a charter, and to report to the next meeting of the Association. The territory included in the Association was about 400 miles long, and 100 wide, with an area of about 40,000 square miles, and there was not a Baptist school within its limits, and none to the west of it for 1,600 miles, nor to the east, north, or south nearer than 400 miles. The population was rapidly increas-

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ing, and there was great need for a school in the elevated region, known as the "Abilene Country," as many did not consider it safe in point of health to send children from an



Old Main Building, Simmons College

altitude of from 1,500 to 3,000 feet above the sea, to the low altitude where schools in the east were located. Bids were received from several towns, but Abilene, through a syndicate which owned what is

called the North Park Addition, offered sixteen acres of land and \$5,000 if the school should be located there. The offer was accepted, and the building begun. It was in an unfinished condition, when Rev. G. W. Smith wrote to Dr. O. C. Pope, then living in New York, and superintendent of the Church Edifice Department of the American Baptist Home Mission Society, to obtain help, if possible, in New York, for the enterprise. Dr. Pope was well acquainted with Dr. Simmons, and knew that while he had worked so vigorously to establish seven colleges for freedmen in the South, that he was equally willing to aid in establishing a college for white people where one was needed. Dr. Pope handed him Rev. G. W. Smith's letter, and gave him some information concerning Abilene and the country surrounding it. Dr. Simmons said, "Tell Brother Smith to write to me concerning the enterprise." This was done, and a correspondence followed which resulted in awakening great interest in Dr. Simmons for the baby college to be located in such a magnificent section of country.

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Dr. Simmons sent his check for \$5,000 to complete the house, and a splendid brick building, three stories high, and costing \$13,000, was finished and ready for occupancy.

About this time Dr. Simmons had occasion to go to New Orleans on business, and extended his visit about 600 miles further to Abilene, carrying with him a check for \$1,000, which he expected to give if the prospects were hopeful. He was pleased, and handed the trustees the check for \$1,000, greatly encouraging them in the work. The trustees proposed to call the college by his name; while he suggested that it be called Christlieb College, or the "College of Christ's Love," as he stated that he would not have anything to do with the institution unless it was to be distinctly a Christian school. The trustees insisted upon their idea, and in the fall of 1892 the school was opened, bearing the name of Simmons College, in memory of Dr. Simmons, his wife, Mrs. Mary E. Simmons, and his son, Dr. Robert S. Simmons, all of whom had contributed liberally to it.

Rev. W. C. Friley was the first president, and he carried on the school for two years, during which period Dr. Simmons was its staunch friend, contributing money; getting others to do the same; sending books as the nucleus of a library, and using his influence with such friends of his as Dr. Warren Randolph, Dr. George C. Lorimer, Dr. Boardman, Hon. John S. Brayton, Hon. John Wanamaker, Governor J. L. Howard, Dr. Thomas Armitage, Dr. E. T. Hiscox, Dr. R. S. MacArthur, and many others, to induce them to send books for the library, until now the college has more than 3,000 volumes in the library.

Professor G. O. Thatcher, Ph.D., was next made president, serving for four years, during which time the school increased in numbers; but times were hard, and it was found to be difficult to meet the salaries of teachers by means of the income from tuition, and Professor Thatcher resigned, somewhat discouraged, and many friends of the school felt that its future was uncertain. Dr. Simmons's faith never faltered, however, for he gave right along, until he had put more

than \$12,000 into the enterprise. His cousin, Mrs. Julia E. Nye, gave about \$1,500; and another friend of his, whose name he will not suffer mentioned at this time, put in more than \$1,000.

Dr. Simmons again made a visit to Abilene to look over the field; met the board of trustees, and encouraged them; advised them to elect Dr. O. C. Pope president; telegraphed to Dr. Pope to meet him in Atlanta, and urged him to accept the presidency to which he had been unanimously elected through his advice; and when Dr. Pope hesitated, he paid out of his own pocket his expenses to Texas, that he might advise with the trustees. Dr. Pope accepted the position and took hold to improve the college. Mrs. Nye came to the rescue with money to fit up the library and reading-room; Dr. Robert S. Simmons sent a splendid typewriter and hundreds of most valuable books for the library, in the name of his daughter, Sarah Ann Simmons. The new president raised in Texas a goodly sum of money, and the Boarding Hall was improved; the college building properly renovated; a good faculty

secured, and the college put upon a better basis than it had been previously.

Dr. Simmons realized the great importance of the field which the college occupied. The high, healthful section of the country, the fertility of the soil, a rapidly increasing population of live, progressive people from every section of the Union, a country, on account of its dry, pure atmosphere, bound to become the great sanitarium of the United States; all convinced him that it was the very place for a Christian school of a high order, and, with his influence, his money, and his prayers, he continued to be its unwavering friend.

The following illustrates the place which Dr. Simmons will hold in West Texas, when, in future years, that section shall have a million of inhabitants:

A visitor to Winchester School, England, asked a labourer, "Who was the founder of this school?" "William of Wykeham, sir," said the man promptly. "Who was king at that time?" was the next enquiry. "I never heard 'is name, sir." Thus, after five centuries, the memory of a man who es-

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tablished a great school is cherished among the common people. The mere monarch is forgotten.

Dr. J. B. Gambrell, at one time president of the Baptist Education Society for the whole United States, wrote Dr. Simmons: "I believe your benefaction to that people will do 500 per cent. more good than the same amount of money put in some great, already rich institution. I congratulate Simmons College on its large gains recently. You are building for all time, and building wisely."

Again Dr. Gambrell says: "I take great pleasure in stating that I have made several visits to Simmons College, located at Abilene, Tex. Under the management of Dr. O. C. Pope it has made good progress. Great improvements in the buildings and grounds are noticeable. Simmons College is well located to reach the great West, and is bound, with time, to exercise a large influence in shaping the sentiment of that great section of Texas."

Rev. W. C. Friley says: "Simmons College is the coming school of West and North-

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 and the objectives of the study.
 2. The second part of the document
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 4. The fourth part of the document
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 describes the recommendations of the study.

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and culture, commend it to the confidence of all who have money to give to higher Christian education."

Dr. Simmons's idea as to what is the correct purpose of a college is clearly set forth in a letter to Rev. R. T. Hanks, then pastor of the church at Abilene, from which we make the following extracts:

"How great the need of scholarly men to translate God's Word into all those 2,700 languages, and of missionaries too, to carry that word to the millions of the lost race! Impress this upon your audience, I beg of you, till their hearts ache. Show particularly to your men of wealth, both in public speech and private conversation, that this is what colleges are for, and that this is why money is needed to build and endow colleges. All of our colleges and seminaries spring out of, and are required by the great Commission. In no other way can we give this gospel to every creature except by means of learned men as translators and expounders, and at least by well-equipped men as preachers to those millions of our race who speak other tongues and dwell under other skies than ours. Just in proportion as you make men of wealth see this, just in that pro-

portion will you build and endow? feel that a Christian more than the church Bible school, or the Bible itself. All are and light. Jesus says and my burden is light.

The great commission quires Christians to tread wide and every line of with care, and to preach of all these lines in being it found to dwell there. Three generations in every preaching and teaching in every creature. That is why we need not stop to think of the college is as well as the greater, and the college of Adilene, give to you the College to see. Tall

“Do you know the argument I am using in my letters to my foreign mission brethren, to induce them to keep on praying at the waking hour for ‘Christlieb College,’ is that from its walls we hope to send to India, to China, and to Japan, their successors in the work? That when they fall, our graduates from Abilene shall be ready to seize their wavering standard, and bear it on to victory. In India I have a schoolmate and playmate of my boyhood, working as a missionary; in China, a member of my church in Providence, R. I.; in Japan, a convert whom I baptized in Philadelphia; all brethren beloved; all noble missionaries of the Cross. All know about ‘Christlieb.’ And all are praying for it.

“To tell you the truth, I have no use for Christlieb College if it isn’t ‘the College of Christ’s Love’ all round the world. I want it to send missionaries all round the world, not only to aim for that, but to do that. ‘North America for Christ’ was my favourite motto. I originated that motto and gave it to the American Baptist Home Mission Society when I was its secretary. By common consent it was adopted. And for many years it has gone forth on their letter heads, their reports, and their monthly magazine. But that motto, popular as it is, is only fractional

after all. *This whole round Globe for Christ*, is the least we ought to think or say. And for that we should work, and sacrifice, and pray 'till Jesus comes.'

"I hope soon to send twenty copies of the 'Life of Mary Lyon.' I want it to be read by all the faculty and trustees, in all their families, and in all the families of your church, so far as is possible. I am sure that scores of others in and about Abilene, will find that little volume to be meat and drink to their souls. Some of you no doubt have read it. But go over it again. And you, Brother Hanks, go up to the College, give the substance of the book in the form of a lecture, or address, and then exhort all the students, male as well as female, to read it prayerfully through. In *The Mt. Holyoke Magazine*, which I shall send too (twenty of them), you will find how Mary Lyon used to collect money in sums as small as ten cents for her beloved school. That's right. It was a missionary school. So is 'Christlieb.' And taking collections in small sums, in churches, and from house to house, to keep the College going, is just as really missionary as is preaching to the heathen by the students of the College after they have graduated and gone to their fields in Asia or Africa."



SARAH ANNA SIMMONS, DAUGHTER OF ROBERT S.
SIMMONS, AT 8 YEARS OF AGE

RECEIVED
JAN 10 1964

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From the *West Texas Baptist*, we take the following:

"It is known to some that Dr. J. B. Simmons wished the College to be named *Christlieb*, which German word means Christ's love. But his wife and son, who have contributed liberally out of their own property to the funds, insisted upon making the school a monument to the educational labours of the husband and father. He had helped to establish nine other colleges, North and South. It did seem fitting that the tenth, this one at Abilene, should bear his name. He replied: 'Then it must be understood to be the family name, for all three of the family are generous contributors.' All are agreed that it shall be Christlieb in spirit, the College of Christ's Love. Never forget that! The first move in establishing this school was made by the First Baptist church at Abilene. And that is a Christian body. The Sweetwater Association next took hold, and that is a Christian body. All the trustees of the College are Christian men. Dr. Simmons and his family are Christian; and they made special written conditions in giving their money, that the whole structure, character, and fibre of the College were first, second, and last, to be Christian."

Professor G. O. Thatcher, formerly president of the College, has this to say:

“At this time, our heart is full of gladness and thankfulness for what has already been done for Simmons College. We are filled with gratitude to him, who ruleth all things; for the wisdom of its founders in establishing this school for Christian education here, in this western country, where its present field of labour and of usefulness is so large, and the possibilities of development so unbounded. We are thankful for the many friends the College has in Texas and elsewhere, and that our appeals to them on behalf of the College are not for relief from a burdensome debt, but for the means of enlargement and advancement.”

The notice of the death of Mrs. Mary E. Simmons, which occurred September 24, 1894, fell like a great sorrow upon the friends, faculty, and students of Simmons College. The members of the Literary Society were called together, and a committee appointed to draft suitable resolutions of respect to her memory. The following were presented, and, with sorrowful hearts, adopted:

"WHEREAS, The Wise Ruler of the Universe has seen fit in his wisdom to call from earth the soul of this friend, who, during a long life devoted to his service, ever attracted the attention and commanded the respect of those who knew her, Therefore be it

"RESOLVED, I, That we, the members of the Adelpian Society of Simmons College, deplore the loss of our late benefactress, Mrs. Mary E. Simmons, and bow with reverence to the will of Almighty God who doeth all things well.

"RESOLVED, II, That in her death Simmons College has lost a true and valued friend, one who responded liberally and nobly to all the calls of education. She was blessed with a kind, charitable heart, and a warm interest in all that tends to uplift humanity. In these personal characteristics we recognize a lofty type of Christian womanhood.

"RESOLVED, III, That we tender the bereaved family our sincere and heartfelt sympathy in this great affliction. While theirs' is the greater loss, may it console them to know that other hearts share in their sorrow and bereavement.

"RESOLVED, IV, That these resolutions be published in the *West Texas Baptist* and also

in the *College Items*. That a page of our record book be preserved as a memorial of her, and that the Secretary of the Adelphean Society be instructed to present the family a copy of these resolutions.

“GERTRUDE SWANSON,

“FLOSSIE LOGAN,

“EVIE MALONE,

Committee.”

The name of the Literary Society was afterward changed to the Mary E. Simmons Society, and still bears that name.

The board of trustees and faculty arranged to hold in the College chapel a memorial service on November 23, 1894, and a large audience, consisting of the citizens of Abilene and the surrounding country, assembled. President G. O. Thatcher presided. Rev. G. W. Smith read the Scriptures, and led in prayer. Addresses were made by different citizens.

Rev. R. T. Hanks spoke of the beautiful and consecrated life of Mrs. Simmons, her helpfulness, her love for her race, and her consummate desire to do good in many directions; and appealed to the young women

of Simmons College to imitate her noble life.

Dr. J. T. Harrington spoke of the breadth of her Christian character and love as shown in giving her hard-earned means, not only to a state she had never visited, to a people she had never known; but, more wonderful, to a people separated from her by all the necessary prejudices that would naturally follow so long and bloody a civil war as that through which her generation passed. And he thought her good influence in the direction of breadth of character and disinterested love would be felt long after all present were dead.

Judge K. K. Leggett paid the following beautiful tribute to her memory:

"The subject for whom these exercises are held, we are informed, died in the Christian faith, and doubtless her chair, her pew, and her grave were garlanded with the flowers of the Christian's hope, and added to this, she had lived so as to cause this people, two thousand miles away, to halt, and drop a tear, as she passed from earth to heaven.

"This community is largely indebted to

Mrs. Mary E. Simmons, in fact it is indebted to her more than to any other person, either living or dead. I would not withhold one word of praise due that great and good man, whose name this College bears, and due his unselfish and pious son, but I do not doubt that Simmons College, with all it is, and all it will be in coming years, owes its very existence to that beautiful character, Mary E. Simmons.

"It is a matter of regret that no one present had the pleasure and benefit of a personal acquaintance with Mrs. Simmons.

"We only know her by what she has done.

"I very much fear when I have finished my labours, and have passed to the great beyond, it will simply be said of me, 'He was born; he died.' This really is the history of man. Not so with Mrs. Simmons. Besides contributing a share to the gentle and engaging graces which make life worth living, she, aided by the members of her family, has left this monument of usefulness to bless the coming ages. Each and every student who attends this school is a beneficiary of her bounty."

Professor G. O. Thatcher, who felt that her death was a personal loss to him and to the College, said:

"The lady, whose memory these services were to commemorate, was not known personally to a single individual present. Not one had ever seen her, or heard her voice. And yet, she was known; her name is familiar, for linked with the name of Dr. J. B. Simmons is that of Mary E. Simmons; thought of one is complemented by thought of the other, and sweet memories cluster about the names of both.

"But the beautiful and beneficent union of these two in life is now broken, and the words of the speakers on this occasion stirred the hearts of those present with deepest sympathy for Dr. Simmons in this loss of his companion and sharer in life's labours.

"One beautiful feature of these services consisted in presenting to the minds of the young women present, the type of noble womanhood which the life of Mrs. Simmons so exemplified, and the Christian graces which so adorned her life. The good of such a life cannot be known, nor its influence measured.

"In death she is still with us, and that to bless.

"The College, which bears her family name, is a blessing to the world to-day, and as its usefulness shall enlarge, who can meas-

ure the good it may carry to future generations."

The friends of the College placed in the chapel a beautiful marble tablet, suitably inscribed to her memory; and a life-size portrait of her husband hangs just above it.

She had realized her own favourite poem:

"Yes, heaven is nearer than Christians
think,

When they look with a trembling dread
To the misty future that stretches out.

From the silent home of the dead.

"The eye that shuts this moment in death,
Shall open the next in bliss;

The welcome will sound in the heavenly
world

Ere the farewells are hushed in this."

Her remains, which for a time rested in the Quaker Cemetery of the Society of Friends at Providence, R. I., were removed to a crypt in the campus of Simmons College, at Abilene, Tex., where her husband now rests by her side till the resurrection morn.

A TRIBUTE TO MARY E. SIMMONS, BY
REV. LEANDER HALL

With deep interest I have read, in the last issue of *The Examiner*, the most excellent and comprehensive review of the life of Rev. J. B. Simmons, D.D., who so recently entered into his rest. Of him it can be truthfully said, "Blessed are the dead who die in the Lord from henceforth; yea, said the Spirit, that they may rest from their labours; for their works follow with them." From *The Examiner* review of the life of this godly man, I quote these words: "But his chief pride was Simmons College, at Abilene, Tex., founded by and named after him. This excellent institution he felt to be his best monument, and, most fittingly, his remains are to be interred in its grounds." In a personal letter to the writer of this article, dated July 15, 1902, Dr. Simmons said: "And what he says (J. B. Gambrell, D.D., LL.D.) of my gifted and gracious and beloved wife, will lead you, I trust, to pray earnestly for the school in Texas that she and I gave away wholly—*wholly*—to Jesus

Christ. Please read *all* in Gambrell's about wife." In his letter Dr. Simmons enclosed a copy of the *West Texas Engineer*, published in the town where the College is located. It was called "Our Memorial Edition." I will quote a few sentences from that paper, dated October 24, 1901, giving a full account of the "Memorial" services, including the addresses delivered on the occasion—beginning one by Dr. Gambrell. The editor says: "We dedicate this issue of the *West Texas Engineer* to the memory of Mrs. Mary E. Simmons, wife of Rev. J. B. Simmons, D.D., of New York. Mrs. Simmons was a generous benefactor of Simmons College with her deceased husband, for her beautiful services wrought in part in every task that required the money which the family has given to the College, and her mind approved it. She cared for the welfare of the College to the last hour to the day of her death." In the wall of the chapel of Simmons College is a memorial tablet of marble on which are inscribed these words: '*Mary E. Simmons, born Jan. 20, 1824, died Sept. 24, 1894. Her husband she was founder*'

of this College. Dr. Simmons has erected on the campus of the College a beautiful and costly monument to the memory of Mrs. Simmons, and on the 24th of September (1901) her remains were laid to rest there." . . . "Of all the gifts Dr. Simmons has made to our College—'The College of Christ's Love'—none of them, nay, all of them put together, do not speak so tenderly and strongly of his devotion as this last one. It is as if he had given the institution his very heart, and planted it in the College soil, to grow other hearts to love the school! We are glad to devote this special issue of the paper in memorializing such sublime living, and loving, and giving, as the life and death and burial of Sister Mary E. Simmons exhibit to us."

I will give also two or three quotations from the eloquent address of Dr. Gambrell on this "memorial" occasion. He said: "He (Dr. Simmons) was a student in Brown University. In that cultured city was a teacher, a young Quakeress of excellent family, solidly educated, full of life and purpose; but a stranger to grace. She

was a chosen vessel for the exalted ministries of her day and generation. She was to become the helpmate of the young ministerial student. She was providentially fitted for this service by unusual social graces, by a strong and resolute nature, by rare culture; but she needed yet most of all the endowment of the Spirit. God in answer to prayer gave her a heart-breaking sense of sin, and a heart-mending sense of the grace that saves to the uttermost. From the depths of despair she cried to God and he took her feet from the mire and placed them on the Rock of a complete salvation. . . . She joined him in his theological studies, taking the entire course with him. . . . When Mary E. Simmons became the wife of a preacher, destined to fill large places of usefulness, and largely through her unvarying support and active help, she came into a large place. All her strength, tact, and wisdom had the fairest opportunity for enduring usefulness; born to a competency, she made money a servant of humanity. Forty-three years she wrought in this place for the futherance of the Gospel, and the moral

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and intellectual elevation of her race." Dr. Gambrell closed his address in these words:

"There is a fitness in bringing the mortal remains of the founders of this school to rest on the campus. The dying in distant lands often long to be buried at home. The Christian's heart is in his work, and the home is where the heart is. This institution stands for the abiding work of its founders. Let them rest on the campus, and may the lessons of lives devoted to the service of God and humanity be deeply impressed on the students of this institution as long as time shall last."

I think I but echo the living sentiment of Dr. Simmons's life, in coupling with *The Examiner's* beautiful tribute to his memory this tribute to the memory of his beloved wife. When two such noble lives are linked together in the close relation of husband and wife, they cannot do otherwise than build enduring monuments in the kingdom of Christ. Let tributes to their memory go down in history together. Together they sowed and reaped, together they sleep on the

campus of the College they mutually founded.

The good work at Simmons College still goes on. The president is working to build neat brick cottages for boys to room in. One built through the generosity of A. F. Crowley, of Fort Worth, bears on a marble tablet the name of his deceased son, Charles E. Crowley.

Mrs. Julia E. Nye, the cousin of Dr. Simmons, subscribed the money to build another, and Mr. H. J. Weber, a warm friend and admirer of Dr. and Mrs. Simmons, though not a Baptist, gave the money for another, and the Literary Class of Calvary Baptist church, New York, voted to build another which is to bear the name of their beloved teacher, Dr. Frank Rogers Morse, who was the associate pastor of that church.

Three scholarships have also been endowed, and the prospects are that during the coming year the facilities of the college will be greatly enlarged.



GIRLS' INDUSTRIAL HOME, SIMMONS COLLEGE

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Dr. Simmons has started a fund for endowment, and others have contributed until the college now has about \$15,000 * of invested funds. When this shall have been increased to \$100,000, the institution will be upon a firm basis of self-support.

Every friend of Christian Education, especially in Texas, should have a part in the work which Simmons College is doing, and is to do, under the blessing of God, for the cause of Christ and higher civilization west of the Mississippi River.

May the foundations laid by Dr. Simmons in all his work for God and humanity, be wisely and prayerfully built upon until the capstone reaches the skies.

Dr. Simmons triumphantly ended his heroic life, December 17, 1905, at the ripe age of seventy-eight years. He was honoured and beloved by all who knew him in the varied relations of pastor, secretary, man, and Christian. The funeral service was

* The matter on this page was written in the year 1899, during the administration of Dr. O. C. Pope. See final chapter, by Dr. Oscar H. Cooper, for the present value of property, amount of endowment, number of students, etc.

THE REV. J. P. HARRISON, D.D.

RECTOR OF THE REV. J. P. HARRISON, D.D.,
MINISTER OF THE FIRST AVENTINE BAPTIST CHURCH,
NEW YORK CITY. THE SERVICES WERE LONG AND
DEVOTED. THE LATE MINISTERS
WENT TO THE CHURCH SERVICE ISSUED IN THE
MORNING AT WHICH THE SERVICES WERE LONG
AND

HE WAS A BAPTIST. HE WOULD HAVE
BELIEVED THAT SUCCESS IN ANY ENTERPRISE
IN BUSINESS WAS THE RESULT OF GIVE HIMSELF
TO COMMERCIAL PURSUE. HE MIGHT HAVE
BEEN A GREAT RAILWAY KING, HE MIGHT HAVE
BEEN A POWERFUL PRINTER, HE MIGHT HAVE BEEN
A CONGRESSMAN OF REPUTATION OF GREAT INFLUENCE
AND ENDURING FAME. BUT HE CHOSE TO BE A
MINISTER OF JESUS CHRIST IN THE BAP-
TIST DENOMINATION. HE LOVED THE KINGDOM
OF GOD WITH A LOVE THAT WAS PURE, STRONG,
AND TENDER. HE BELIEVED IN THE PRINCIPLES
OF THE BAPTIST DENOMINATION AS THE TEACHING
OF GOD'S ONLY SON. HE LOVED AND SERVED
JESUS CHRIST AS THE KING IN ZION. HE BE-
LIEVED IN CHRISTIAN EDUCATION AS ONE OF THE
HIGHEST PURSUITS AND ACHIEVEMENTS OF MEN
AND WOMEN REDEEMED BY THE PRECIOUS BLOOD
OF JESUS CHRIST. HE BELIEVED THAT A GREAT

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institution of Christian learning is the most permanent memorial possible on this earth. He, therefore, gave Simmons College his money, his wisest thought, and his earnest prayer. As a man eminently wise in the divine sense of that word, "He shall shine as the brightness of the firmament"; and as one who turned "many to righteousness, as the stars forever and ever."

VIII

SIMMONS COLLEGE—THE CROWN- ING ACHIEVEMENT OF DR. SIMMONS'S LIFE

BY OSCAR H. COOPER

SIMMONS COLLEGE was the dominating interest of Dr. James B. Simmons during the last six years of his life. The writer came to the College in 1902, entering upon the work of president on June 10 of that year. Four days later came a letter from Dr. Simmons saying, "Our trustees write me enthusiastically of their joy that you are now President of our College at Abilene. And I am up 'a great while before day' to join them in welcoming you. God bless you a hundred-fold!"

This letter was followed by about two hundred others, relating to the administration, perpetuation, and enlargement of the

College, covering all the important events in the progress of the institution during these years, and outlining the policies which, Dr. Simmons thought, should be followed in present and future years.

These letters are of permanent value and should be edited and published. They were a source of constant encouragement and inspiration during the trying years when the foundations were being slowly laid and the standards established which have made Simmons College an enduring seat of learning of high rank among Texan institutions.

The policy most persistently and strenuously urged by Dr. Simmons during all the latter years of his life was that of securing adequate endowment of the College. In more than half of his letters this policy was discussed and emphasized. Endowment was the chief feature of his "Foundation agreement" with the Trustees of the College; nearly all of the money given by him to the College during his life was given for endowment; and his entire estate at his death was devoted to this purpose, subject to a life provision for his son, Dr. Robert

S. Simmons. He believed that a vigorous, persistent, wisely-planned campaign for endowment should be undertaken in Texas as early as 1902, and was keenly disappointed when the Trustees thought the time inopportune. Yet he never lost heart or became critical, when his ideas were not followed—he simply changed his line of attack, keeping his main object steadily in view. Thus it came to pass that the necessity for ample endowment was permanently fixed in the ideal of Simmons College and a beginning was made which will grow with the years. The immediate success of the effort made soon after Dr. Simmons's death to raise endowment for Biblical Instruction demonstrated conclusively that he was right in believing that the time was ripe for the endowment of the College.

As the years went on the love of Dr. Simmons for the College became a passion. Every detail of its progress was read with avidity and evoked a letter to the writer or to Dr. Hanks, or to Pastor Scarborough, or, less often, to other members of the Board of Trustees. When the student enrolment

passed two hundred (in 1903) he wrote a jubilant congratulation; when the plan for building a dormitory for girls was under consideration, he was keenly interested. At his suggestion, Dr. Robert S. Simmons, who has been the chief contributor to the excellent library of the College, transferred his contribution of \$1,100 from a proposed Library building to this dormitory, which was named the "Anna" hall in honour of the daughter of Dr. Robert S. Simmons. He gave attention to the details of the curriculum and made many useful suggestions, usually closing with an exhortation not to forget the Book of Books—the English Bible. His satisfaction and confidence grew as the student roll lengthened from one hundred to one hundred and eighty-nine, in 1902, then to two hundred and eleven in 1903, then to two hundred and twenty-nine in 1904. The enrolment has continued to grow steadily. In 1905 the enrolment was two hundred and forty-nine, in 1906-07 it was three hundred and twenty-six, and in 1907-08 it was three hundred and forty. The enrolment in 1910 up to the present

date (March 1) is three hundred and thirty-eight.

These years were not less noteworthy in the history of the College for advance in numbers than for corresponding advance in the standard of scholarship. In 1902 the standard for graduation was little above the requirements of the best high schools; in 1908, a graduate of Simmons College was admitted, without examination, into the Senior Class in Yale University and graduated there in 1909 with high standing. In 1902-03 the only college class was a class of Freshmen; in 1910, twenty-five per cent. of the students are of college rank, all classes are well-filled, and ten Seniors are candidates for graduation.

Dr. Simmons rarely suggested a candidate for a position in the faculty of the College; yet he often manifested a keen interest in the members of the faculty. His ideal was that of the self-sacrificing scholar who chooses service on a small salary in the College, because he loves God and feels that the glory of the Master is the chief reward of his days and nights of strenuous labour. His own personal

needs were so simple that he had little sympathy with the teacher who taught only for the pecuniary reward. He felt elated when he found that men had been secured for the College whose university training was of the highest rank, and he often grew enthusiastic over the fact that the students of the College were being taught by graduates of Yale, Berlin, the Sorbonne, and other leading universities of our own and other lands.

The growth of the College in buildings, equipment, and endowment in recent years has been noteworthy. In 1902 the valuation of the entire plant and endowment was about fifty thousand dollars; in 1910, it is about two hundred and fifty thousand dollars, divided about equally between buildings and grounds and endowment. The contributors, large and small, number many hundreds and the list is constantly growing. The total contributions made by Dr. Simmons and his devoted wife to Simmons College amounted to about fifty thousand dollars.

Simmons College is the most notable achievement of the long and useful life of

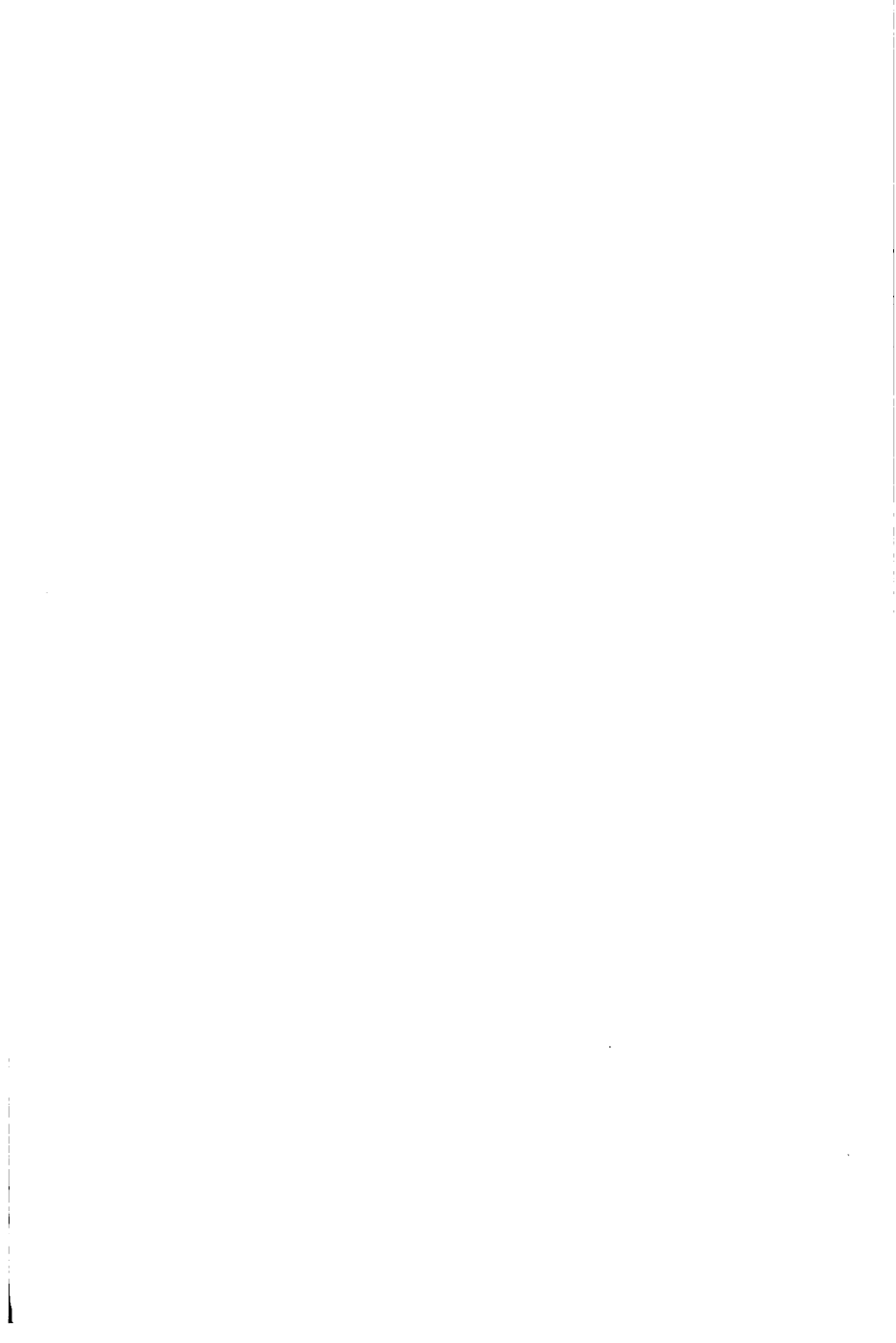
this devoted man. It has reached a stage of development in which it is secure against premature death or decay. Its location—just above 32° N. latitude, eighteen hundred feet above sea-level—is ideal. For several years its endowment has exceeded that of any other denominational institution in the state; nor can it be doubted that its friends, far and near, will continue to add to its permanent funds, for they believe in this mode of building—in a long time, for all time to come. These friends, some old and tried, some new and enthusiastic, face the future with strong faith that, under God's guiding hand, this "College of Christ's Love" will ultimately hold a high place among American universities and encompass the globe with its influence.

The College campus is hallowed by the graves of Dr. James B. Simmons and his wife. For, after the death of Dr. Simmons in New York his remains were conveyed to Abilene, and funeral services held in the College Chapel, where fitting eulogies were pronounced by Pastor Scarborough, Judge K. K. Leggett, Dr. Hanks, and the writer.

There, under the cloudless sky of a Christmas afternoon, in 1905, Dr. Simmons was laid to rest beside his beloved wife.

James B. Simmons has left an indelible impress upon many thousands of people in his own generation—chiefly by his great work as a founder and builder of colleges. It is a suggestive thought that this impress will be wider and possibly deeper on the next two or three generations than on his own; for the fruits of his far-seeing planning, giving, and working will hardly reach full fruition within a shorter period. His memory will be a blessing to Simmons College forever.

THE END







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